

112.

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VOL. VIII.

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APRIL.

# THE DIETETIC REFORMER.

TWOPENCE MONTHLY.

LONDON: F. PITMAN.

MANCHESTER AND LONDON: JOHN HEYWOOD.

AND VEGETARIAN SOCIETY,  
56, PETER ST., MANCHESTER.

1881.



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AND

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CXII.—NEW SERIES.]

1ST APRIL, 1881.

[PRICE TWOPENCE.]

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*Henry Collier	2	6		H. Seymour	3	0		J. J. Sealy	2	6	
Samuel Evans	2	6		John S. Davies	2	6		James Johnston	10		
W. P. Carlton	2	6		E. P. Collier	2	6		*J. H. Booth	2	6	
*S. L. Peat	2	6		J. J. Ridge	2	6		*John Macfarlane	2	6	
J. Organ	2	6		P. D. Kingsford	5			R. J. Graham	2	6	
Henry Beesley	3			R. S. Davies	2	6		M. Fooks	2	6	
R. L. Cooper	2	6		Wm. Hurd	2	6		Samuel Snell	2	6	
Wm. S. Gordon	7	6		*Hudson Dickson	2	6		*Richard Isherwood	5		
*Wm. Huxtable	5			James Mills	5			Alex. Thompson	2	6	
Miss Cann	2	6		J. Moon	2	6		D. R. Gordon	5		
Sandys Britton	10			T. A. Babb	2	7		Michael Wilson	5		
Mrs. Stevens	2	6		Mrs. Heal	2	6		Wm. Lewis	2	6	
James Pirret	2	6		Mrs. Smallpage	2	6		A. Campion	5		
D. M. D. Alexander	2	8		*W. MacNie	2	6		*R. Stewart	2	6	
Edward Warnes	2	6		G. Rosie	2	6		A. Moore	2	6	
*C. F. Brindley	2	6		A. Slatter	5			H. Hughes	2	6	
*C. L. Hayes	2	6		*J. Gilby	2	6		Rev. R. S. Arnold, M.A.	5		
Francis Warley	5			A. Turnbull	2	6		E. Whitnall	2	6	
J. G. Mackinnon	5			*J. Saxby	2	6		W. F. Keen	2	6	
Robert Muir	5			Mrs. Dr. Hoggan	10	0		W. A. Hastings	2	6	
W. Lewis Moore	10			*J. Salisbury	2	6		T. A. Clark	3		
Charles Hylton	2	6		Mrs. Pontefract	2	6		Mrs. Montagu	2	10	
Geo. S. Hill	2	7		Wm. Lomas	s.f. 1			J. W. Graves	7		
*Clair J. Grece	3			*J. Davies	2	6		P. Sumner	2	6	
S. Watson	2	6		W. W. Parkin	7	6		*Edwin Owen	2	6	
G. Ronaldson	2	6		*Miss Young	2	6		*Mrs. Beech	2	6	
T. Heard	2	6		D. R. Stewart	10			W. E. Cliffe	3	6	
*Miss Heard	2	6		J. Earnshaw	2	6		*A. Kimber	2	6	
Rev. Wm. Grosvenor	2	6		John Brettell	3			A. J. Cranston	5		
John Cragg	3			*Geo. Cowie	2	6		*George Hindle	2	6	
J. W. Walton	5			*F. C. Marshall	5			G. Cranshaw	2	6	
H. Jeffery	5			S. Watts	2	6		Jesse Ascough	2	6	
J. A. Cowell	2	6		*J. J. Robinson	2	6		Mrs. Forsyth	5	0	
S. Lees	3			E. Foulkes	5						
Wm. Smith	3			J. Bonner	5						
G. Wharton James	2	6		*Wm. Hunter	2	6					

£325 8 7

£825 8 7

COMMUNICATIONS for the Editor should be written on slips separately from letters to the Secretary, and should be received before the 10th of each month. ALL communications, whether for the publishing, editorial, or secretarial department, to be addressed to 56, Peter Street, Manchester.



# THE DIETETIC REFORMER,

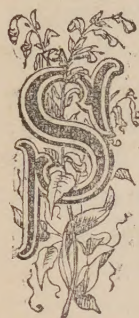
AND

Vegetarian Messenger.

CXII.—NEW SERIES.]

1ST APRIL, 1881.

[PRICE TWOPENCE.]



PEAKING last year at Faversham, after the lecture given by Mr. H. F. Lester, the Rev. W. J. Monk gave expression to some timely words in reference to the influence of diet on health and population, and to the important yet direct bearing of the Food Reform on distracting political questions of the time. Referring to the Irish difficulty, he said :—

“I daresay you will have remarked that whenever Ireland is visited with exceptional distress the cry is sure immediately to arise from a thousand voices in this country of Emigration—the place is over-populated. But Mr. Parnell has lately been affirming that there is no need of emigration ; that there are large tracts of land which, if properly cultivated, would produce more than enough to support the whole population in ease and comfort ; that these large tracts of land are now let for grazing—rich lands without inhabitants, while on the poor bog lands the people are crowded together in small holdings from which it is impossible they can gain a livelihood. Now, every one must admit that this is a most deplorable state of things—rich lands depopulated to make room for cattle, cornfields turned into sheep walks, and the people starving. Well, this picture is but a representation of our own condition here at home. Sir Stafford Northcote lately told us that thousands of acres of arable land are being annually laid down in grass, some five hundred thousand or six hundred thousand acres having been so laid down during the last ten years. And what is the consequence ? Our agricultural labourers are being driven into the already overcrowded towns and cities, or compelled to leave the country of their birth. Now what is the remedy ? No doubt during next session of Parliament we shall have legislative remedies proposed for alleviating the distress in Ireland, and for dealing with the land tenure of the United Kingdom. But we must not look to Parliament alone for the adjustment of these wrongs. The remedy rests chiefly with ourselves ; it is in our own hands, if we will but use it. What is Mr. Ruskin’s advice, given in his last letter to the workmen and labourers of Great Britain ? His opinion had been asked about the Irish Land League. That Ireland was for the Irish, Mr. Ruskin fully agreed, but in obtaining possession of the land he replies, that they must not have recourse to the law of force, but to the law of labour—working for it, saving for it, and buying it as the spendthrifts and idlers offer it ; but buying never to let go. Slow work, but nevertheless sure and certain, and pleasurable work withal. Lord Derby says that each time a man drains off a pot of beer he swallows a yard of land, and that if the



working men of England would only reduce their potations by one half they may at no distant day become possessed of half the soil of England. Well, now if to their abstinence from liquor they add abstinence from animal food, the advent of that happy time when every man may sit under his vine and under his own fig tree will be wonderfully accelerated. Meantime every day will bring a fresh accession of health, wealth, and wisdom. I appeal to those who are abstainers and vegetarians to say whether your abstinence has not materially contributed to your comfort and enjoyment. I am not ashamed to make such an avowal myself. Nearly five years ago I renounced at once and for ever alcohol and tobacco in every form, and soon found myself better in every way for my abstention. I next gave up tea and coffee; then fish, flesh, and fowl, and now I am able to say with the late Mr. Brotherton, M.P., 'I count not my wealth by the number of my possessions, but by the fewness of my wants.' I invite you to try the experiment of living more simple lives, to break off the luxurious habits—the *luxu effréné*, as one of our novelists has it—the note of our time, a contagious disease spreading downwards from the palace to the cottage, bringing nothing but evil in its train. I ask you in the words of Dean Stanley, spoken in Westminster Abbey, to resist, above all things, the temptation to do things because everybody does them. Take for your motto the words, a translation of which the *Dietetic Reformer* has placed upon its title-page, 'Fix upon that course of life that is best; custom will render it most delightful.' For as Shakspeare says:—

"That monster, custom, who all sense doth eat—  
Of habits' devil,—is angel yet in this,—  
That to the use of actions fair and good  
He likewise gives a smock or livery  
That aptly is put on: Refrain to-night;  
And that shall lend a kind of easiness  
To the next abstinence: the next more easy;  
For use almost can change the stamp of nature,  
And either curb the devil, or throw him out  
With wondrous potency."

Our friend, Mr. Arthur Albright, writes to the *Birmingham Daily Post* under date of February 9th, on the important subject of Lentils. He says:—

Instigated by a letter in your paper a fortnight ago, and the Mayor's letter on the pressing distress, I bought a peck of lentils and trimmings, and, aided by the Charity Organisation Society, had them made into excellent soup, of which about 7,000 portions have been distributed in ten days, with the manifest approval of the recipients. Encouraged by the success of this effort, I have also arranged with the Society named to give, when preferred, lentils in the place of oatmeal, and in this way 100 1lb. packets were quickly taken up. I have now arranged with Messrs. Cadbury Brothers for several cwts. of lentils, both for soup making and in packets of one or two pounds—calculated to put 1½ or 3lbs. respectively of flesh upon the bones. I contemplate hereafter to keep on both soup making and distribution of lentils at cost—soup at a penny per quart, and lentils at twopence per pound, and to supply tickets for private gift. If encouraged, I have the offer of larger premises and more assistance, and need only the support of those who desire, like myself, to see thrift in food promoted as the best foundation for moderation in drink.



SOME men are said to be "made of oatmeal." We are glad to find in *Signs of the Times* (Oakland, California, Dec. 16th, 1880), a few pertinent remarks on the value of oatmeal, which we cordially endorse. The writer says:—

No article during the last few years has come into such favour as oatmeal. A generation ago its use was restricted to the Scotch and Irish, and a few invalids of other nationalities. Now it is to be found at all first-class hotels and restaurants at least once a day. The sting has been most triumphantly taken out of Dr. Johnson's well-known sarcastic definition of oatmeal—"In England, food for horses, in Scotland, for men;" and Carlyle, on Macaulay—"You have an honest oatmeal face," has been well answered by a contemporary, who says—"If oatmeal made Scott, Chalmers, and Macaulay, we may well heap high the parritch dish and bribe our children to empty it." The "Queen's Own," a regiment of almost giants, recruited from the Highlands, are, as Carlyle said of Macaulay, "just made of oatmeal."

A FRIEND, with a turn for arithmetic, sends us a statement of a working-man's dinner for 1½d. We append his rather minute calculations:—

¼lb. peas, ⅓lb. crushed wheat, ¼lb. bread, with butter ½d., onions ⅓d. One shilling per stone of 14lbs. has been a common price for wheat since harvest. ¼lb. bread is exactly ⅓lb. meal, or ⅓lb. wheat. Therefore the wheat is ⅓ + ⅓lb., or ⅓lb. ⅓ of 1½d. is the cost of the wheat, or ⅓ × 1½, or ⅓ × ⅓, or ⅓d. One shilling per 14lbs. price of peas; therefore ¼lb. cost ¼ of 1½d., or ⅓d. Or peas and wheat amount to ⅓ + ⅓d., or ⅓d. The price of dinner therefore is ⅓d., with ½d. butter, ⅓d. onions, or not quite 1½d.

WHO can estimate the atrocities of the cattle traffic? According to Mr. Street, agent of the American Humane Association—

The official reports of the different railway companies prove that thousands of animals arrive at stations dead, and thousands more in a crippled and tortured condition, some with broken limbs and horns. We have seen ten or twelve drays from morning to noon hauling away the dead and crippled victims at a single station. The hogs that have broken backs or limbs are dragged by their ears and tails to be loaded upon trucks, and hauled to the slaughter-houses. The cattle in the cars, who cannot rise to their feet and are still alive, are pulled out and left to lie upon the platforms until they are sold to men who buy dead and injured animals. I have travelled more than 18,000 miles, and have visited 1,340 local stations where cattle are collected and shipped. I saw at the Kansas station large fine-looking oxen whom the owner expected to sell for exportation, that had been confined in small pens for three days and nights, continuously exposed to the hot sun, without food or water. The man in charge said that he was instructed by the owner to give them no food or water, as he expected, when they reached St. Louis, to get one hundred pounds or more of water into each before they were sold and weighed. I have seen 100 cows, calves, sheep, and hogs overcrowded in extremely hot weather in the same cars, some of the calves lying down, and the hogs eating the calves while yet alive! A large number of the shippers told us that they never allowed their cattle to have food or water for at least twenty-four hours before leading them into the cars, because cattle kept hungry and



thirsty did not incline to lie down. In that state of torment the larger hooked and gored the smaller ones until they fell or lay down and were trampled to death by their fellows.

Who that does not unite his voice with our Society's in denouncing the slaughter-house, with its incalculable horrors, can honestly affirm that he is not in some degree responsible for these frightful crimes against the first principles of justice?

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MR. ALFRED RICHARDSON, of Edgbaston, writing in the *Birmingham Daily Post* for Feb. 21st, says:—

I am anxious to make known that in addition to the Charity Organisation distribution, there have been dispensed by private generosity more than half a ton of lentils, in the form of seeds, 200lbs., and soup, 12,000 rations; and that to guard against a suspicion of pauperising the recipients, this excellent food will only be sold (at less than cost) say lentils 2d. per lb., with instructions, and soup 1d. per quart, at 262, Broad-street, Birmingham. Tickets for gift may be purchased at above rates at 14, Frederick-road. I subjoin a recipe for soup:—One pound split lentils, soaked over night in rain or soft water; boil in three or four quarts of water for three hours, adding half or one pound of sliced carrots, parsnips, turnips, and onions, with pepper and salt. Thicken with a few spoonsful of oatmeal or flour. A little brown sugar is considered an improvement.

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#### THE PROGRESS OF MAN.

“MAN's outward course is denoted by his relation to the outer world. As a savage he knows no other feelings towards vegetables or animals, save the propensity to eat them. He shows his lordship of the creation by laying violent hands on whatsoever he can put into his mouth. His ‘right divine’ lays in his stomach, and in relation to his animal appetites alone does he contemplate creation. The beauty of sea and sky, of tree and landscape, are unrevealed to him, and *for* his belly, if not *upon* it, does he go all the days of his life. His advance to pastoral life is so evidently a new relation to the animal world that it takes its name from it. From hunting and slaughter to nurture and feeding in companionship was a grand step; and, doubtless, by its bringing each person into constant contact with flocks and herds, the pastoral state develops a more tender regard for the animals than even civilisation. Still the pastoral condition of man is very low, for intimate connection with animals enlarges the lower or animal nature, and what is gained in tenderness is lost in dignity. In human progress, however, it *was* a step—not from dignity, but ferocity. As man grew tame the animals also became meliorated. Still, as gain or power was the basis of the change, the animal world profited little by it. Like man they were less rude, but like him they were less free. A step from brutality towards beauty in man is chiefly paid for by the loss of a little animal liberty. In a still further development of man's intellectual faculties civilisation comes with its augmented inner life and diminished outer life, its mental activity and profit, its physical restraint and loss. Through the several stages of human progress, however, the element of the previous lower state remains in him. The citizen is not exempt from savage and pastoral ideas. Civilisation is not yet completed, it is still in embryo. The dark and savage appetites too strongly remain, and the culture of the animal laws is yet too large. There is as yet no such treatment of the animal tribes as proves that man is truly



civic. He yet hunts and breeds, fattens and slaughters animals, and participates in the flesh. His appetite is still barbaric, his perceptions pastoral ; he is civic only in garb or in word. He slays the animals for food ; he slays his brother for justice. While he does one, he *must* commit the other offence against civilisation. The slaughter-house, the gallows, and the barrack are not erections of true civilisation, but the remnant of savage and semi-barbaric life. The three will stand or fall together. They are a trine of which the absence of either ensures the decadence of the other two. It is the presence of these old and degrading practices belonging to the former states of existence which makes our present life so contradictory and so painful. Men feel the divinity stirring within them, yet go on in brutal and brutalising habits. The angelic feelings attract them upwards to purity, gentleness, and love, while the diabolic impulses draw them downwards to grossness, ferocity, and slaughter. . . . Man has to view the animal creation from a new point, Less acquisitiveness and more tenderness should mark his feeling. If man and the other animals are not precisely *fellow* creatures, they have the same Creator, and that brings them pretty close to each other. We are alike worms of the dust ; or, as the quaint Quarles observes of man—

‘The same the stuff ; the selfsame hand doth trim  
The plant that fades, the beast that dies, and him ;  
One is their sire, one is their common mother,  
Plants are his sisters, and the beast his brother,  
The elder too ; beasts draw the selfsame breath,  
Wax old alike, and die the selfsame death.’”

—C.L., “Human Superiority” (*Truthseeker*). Chapman. 1849.

#### WILLIAM LAW ON A TRUE EDUCATION.

THE youths that attended upon Pythagoras, Socrates, Plato, and Epictetus, were thus educated. Their everyday lessons and instructions were so many lectures upon the nature of man, his true end, and the right use of his faculties ; upon the immortality of the soul, its relation to God, the beauty of virtue, and its agreeableness to the Divine nature ; upon the dignity of reason, the necessity of temperance, fortitude, and generosity, and the shame and folly of indulging our passions. Now, as Christianity has, as it were, newly created the moral and religious world, and set everything that is reasonable, wise, holy, and desirable, in its true point of light, so one would expect that the education of youth should be much bettered and amended by Christianity, as the faith and doctrines of religion are amended by it. . . . One might naturally suppose, that every Christian country abounded with schools for the teaching, not only a few questions and answers of a catechism, but for the forming, training, and practising youths in such an outward course of life, as the highest precepts, the strictest rules, and the sublimest doctrines of Christianity require. An education under Pythagoras, or Socrates, had no other end but to teach youth to think, judge, act, and follow such rules of life as Pythagoras and Socrates used. And is it not as reasonable to suppose that a Christian education should have no other end, but to teach youth how to think, judge, and act, and live according to the strictest laws of Christianity ? At least one would suppose that in all Christian schools the teaching youth to begin their lives in the spirit of Christianity, in such severity and behaviour, such abstinence, sobriety, humility and devotion as Christianity requires, should not only be more, but a hundred times more regarded than any or all things else.—WILLIAM LAW, *Serious Call to a Devout and Holy Life*, chap. 18.



## Correspondence.

### HOME COLONIES.

I SHOULD be glad to support a movement of this kind (see letter in the *Dietetic Reformer* for January, signed "Qualis ero spero") if it be presented in a suitable form. I have long held the views of your correspondent, and indeed had proceeded so far as to secure the option of two or three acres of first-rate lands in the midlands with the view of settling thereon myself. Hence I should heartily welcome the perfecting of some such scheme as that hinted at. I suggest that one of the southern counties, bordering the coast, be selected, mainly because vegetables and fruits come there to greater perfection. Some such place as the new Rugby, founded by Mr. Thomas Hughes in Tennessee, should be established in England for Vegetarians. It would be requisite to choose a locality suitable for the profitable production of fruits, vegetables, and cereals, and the natural beauty of the surrounding landscape would make the place all the more desirable. If anything be done in this direction I strongly urge that it be done *speedily*. Do not let a year or two be wasted before operations are commenced. I am willing to give up the land I have already secured, and invest the money in the purchase of a few acres in such a new colony, and you may receive my name (under cover for the present) as willing to co-operate practically in such a movement; or, if a few others prefer the midlands to the south of England, I should be glad to correspond with them, with the view either of selecting a suitable site or of dividing with them the piece of land which I have already secured with the object of settling thereon. I think this matter of the highest importance for the success and development of our society. It would be a living entity of immense practical value. Thousands who will not take the trouble to read and learn for themselves could not fail to recognise the superiority and excellence of such a system when thrust under their own eyes. What is wanted is a health-colony founded solely by Vegetarians, which might be the nucleus of a very large and influential community. Surely among the thousands professing vegetarianism in this country, there can be found a score or two who would not only be able but willing to practically co-operate in the formation of such a colony. I enclose my card, and beg to subscribe myself

DROIT ET AVANT.

### BREAD AND BREAD-MAKING.

THE article reprinted in the *Dietetic Reformer* for July from the *Pall Mall Gazette*, comes from a source which ought to carry weight. I notice Mr. Geo. Newman vindicates the millers in the *Dietetic Reformer* for October; but the "proof of the pudding is in the eating," and, take out what you like, unless something were added, we should not have the compound quite so "tasteless, indigestible, and innutritive." I believe the rural miller's flour is free from adulteration, as in nineteen cases out of twenty he either lacks the knowledge how to cheat, or the small quantity would not pay (?) him to do so. But there are millers and manufacturers of flour, and if whole-meal were in universal demand to-morrow we should not be rid of the evil of adulteration. Another serious matter is that the price of bread and flour is too high in proportion to the price of wheat. Good wheat ranges from 5/- to 5/9 per bushel. Now, a bushel will yield 56lb. of flour, and, at the first cost of the wheat, the cost for grinding and dressing will be 4d. per bushel; but, if dressed, the miller will invariably take the bran for the grinding, leaving the cost of a bushel of flour at the same price given for the wheat. If the wheat be ground into meal and not dressed, the purchaser will pay 4d. extra for the grinding, but will have his bushel of meal with flour



and bran intact. In the country it is easy to buy a bushel or a sack of wheat at moderate prices, and have it ground at a grist mill. Neither miller nor baker can interfere with the price, and there is no temptation to adulterate. I know labourers who buy the wheat of their employers and have it ground free by giving the bran, when dressed, to the miller, as labourers *will* have the best taken out! We have a Cottage Garden Society here which offers prizes for the best home-made bread; but, I believe, to secure whiteness, the poor deluded women get best (?) flour for that special loaf, and no prize has yet been offered for whole meal bread though I suggested it two years ago. Vegetarians can certainly buy their own corn and have it ground as I suggest, and, though cheaper, it would be proof against adulteration. I should be quite willing to assist in such a movement without fee or reward, viz.—in buying the corn, getting it ground, and forwarding it, as wished, for cash. But there would, in the first case, be the cost of bags or sacks, and railway charges, which would be saved in the first bushel or two, and in the end come cheaper, and with a guarantee that it was at least healthsome and wholesome. I do not wonder that Vegetarians complain of prices. Take wheat at 6/- per bushel or 48/- per quarter (which it will not realise in the market), and you have the meal at 4½d. per quartern, and the 4lb. loaf at less. Yet, in spite of this, we have it advertised in the *Dietetic Reformer* for October—"Whole meal bread, 10d. per loaf; whole meal, 10½d. per quartern, and 11/6 per bushel," or nearly 100 per cent profit! The bread question is an important one, and good whole meal, pure and unadulterated, can be had for about the half of 11/6 per bushel. I am no corn dealer, miller, nor merchant, but common sense, common honesty, and common charity prompt me to help on the movement in food reform. Now, why should the profits bear such a disproportion to the actual cost? Wheat is now only making a little over £10 a load of five quarters—say an average of 5/- a bushel in large quantities. Hence, to give 11/6 per bushel is more than double, more than 100 per cent profit! Living in an agricultural county, I know something of the price of wheat. But the prices of all Vegetarian articles in request are high; hence the whole affair is too often treated as a fancy or whim instead of a stern necessity.—J. W. SAVILL, F.R.H.S., Dunmow, Essex.

WELCOME.—A lady, and not a rich one either, wrote thus:—"Herewith is inclosed Two Pounds, as my subscription to the Vegetarian Society. I regret I cannot do more for this noble Society. I trust all our friends will see it their duty to give the Executive the aid they so much need."

RISSOLE CHESTNUTS.—I lately told you how good I found chestnuts in *soup*, treated as one may treat peas. My cook of her own thought has made rissoles with *chestnuts* instead of carrots, serving up with vegetarian gravy. I ate it with boiled potatoes, and found it made a palatable and sufficing dinner.—F. W. N.

NO ANYTHING!—One shudders at the thought of eggs; another is surprised that milk should be used; others will have no butter; quite a number will have no salt; some, again, are for no sugar: and, as to condiments and flavours, they seem to be an abomination to the more "straight-laced" among us. Some write cheerily of getting on without water; and, though the cry of "no anything" would be patently absurd, many are doing their utmost to get as near as possible to where such a cry could be uttered. Now, why should we deny ourselves temperate and varied enjoyment amidst the marvellous abundance with which the Creator has surrounded us? Surely strength and vigour cannot be secured by conditions which border upon "death by starvation."—W. J.



MY DIETETIC CREED IN A NUT SHELL : addressed to the lovers of *good living*.—"1. A person who has good whole meal bread and water in abundance, need not starve. 2. One who besides has milk, eggs, sugar and fruit to his taste, is in high luxury, and has no shadow of reason for allowing innocent animals to be killed for the gratification of his palate."—F. W. NEWMAN.

JUST WHAT IS WANTED.—In view of the incalculable benefits which I have derived from the adoption and four years' practice of the Vegetarian system, and in proof of my earnest desire that a knowledge of the advantages of that system may be more and more widely promulgated, I have pleasure in increasing my subscription to 10s. 6d. (*herewith*.) I hope also to be able to increase another important item of support, namely, the time given to the advocacy of its claims.—F. H.

BEEF TEA SUBSTITUTES.—Can any Vegetarian who has had experience in nursing patients through long illness and prostration, advise what to give when the stomach is so weak that nothing solid can be retained, and also later when it is usual to administer calf's-foot jelly and other preparations of animal food? Invalids are apt to tire of farinaceous foods, and milk and eggs are objected to where there is much tendency to constipation, while lentils, &c., are condemned as being heavy and producing flatulence. We require an essence similar to beef tea, which shall contain as much nutriment and be palatable as well; also jellies, &c.—J. B. [*Bean tea*, better known as haricot bean soup, carefully and suitably made and flavoured, is far superior to beef tea. Our cookery books contain suitable recipes—see "Penny Cookery," "Vegetists' Dietary," or "Cookery by a Lady." Even strong stomachs tire of being overtaxed, and then no wonder if weak ones do. Therefore if you wish your patient to recover, don't overfeed, and don't feed too often.—EDS. D.R.]

HINTS FOR THE THRIFTY.—Who will combine for us the appetising and the nutritious in the matter of bread? The samples offered to us are either too coarse and bitter for the general public; or, to make them tasty and eatable, they go to the other extreme and introduce soda and butter. I find no biscuit without butter and soda unless it be a very hard one; but it can be done. I already produce a sweeter loaf than the Londoners use, and am in communication with the inventor of an oven in the United States which bakes by deflected heat. This is, of course, the correct principle, and prevents the crusty outside and doughy middle which is always more or less the result of baking by reflected heat. One firm in Cincinnati bakes four thousand pumpkin pies daily. It supplies hotels and restaurants only. They are made from dried pumpkins ground into flour. There is a great opening for the introduction of nutritious food into coffee public-houses. At present these houses supply chiefly stimulating tea and coffee, lemonade and soda drinks (made from tartaric acid and carbonate of soda), buns, pastry (of white flour), made with salt butter, lard, &c. It is entirely in their interest to introduce sustaining food, but unfortunately it is a common practice for the manager to receive commission, and he cares then little enough for the health of his customers. For instance, chestnut soup has not yet been introduced, and I am told you can buy chestnuts in Italy and the South of France for about  $\frac{1}{2}$ d. per pound. Why should not these houses keep nuts of all kinds as dessert? Near Inverness and Glen Urquhart on the other side of the loch, hundreds of tons of blackberries are left ungathered. Now, if some one were to start a fruit dryer and get a few baskets he would make a small fortune. Any amount of labour could be had cheaply to gather them, and fuel enough for twenty dryers could be had from the spool makers. And who knows but such a plan might be an introduction to some method of using our waste lands. The farmer is at his wits' end, and now is our opportunity for showing him the way to large profits.—E. J. L.



IN THE SUMMER I intend to live for a month (30 days), for 5s. (2d. a day). If several others would do the same, and the bills of fare were published (under the title of "How to live on twopence a day"), much good might result. For we have to contend against a wide-spread superstition, and nothing but hard facts of experience, often verified, will set its victims free.—J. E. B. M.

OKEN.—I read in the November copy, 1880, a very interesting fact to me, concerning the life of Lorenz Oken, who was my grandfather. I know that he spent all his money for his excellent library of more than 22,000 volumes, but I did not know till this anecdote, that he lived on potatoes only. I fear whether the assertion could be established, that Oken was a vegetarian as men are now vegetarians. His biographer the celebrated anatomist Esker, of the Freiburg University, says nothing about this point.—H. REUSS.

VEGETABLE OILS FOR CULINARY USES.—I have procured some of Messrs. Russell's cotton oil referred to in the *D. R.* for January, and after a severe test find it a most invaluable substitute for the butterine, oleomargarine, and other nasty stuffs now openly sold at high prices for cooking purposes. I have tried it in frying eggs, &c., also for preparing haricots, *flageolets*, onions, pancakes, omelettes, and even pastry and beet-root salad. In all cases the flavour of the viands is either superior or fully equal to that when cooked with the best Dorset butter, while the oil is scarcely a quarter the price of that costly article. I find that an agency has now been opened by Messrs. Russell for the sale of this oil in London, and I shall be happy to give further particulars to any reader requiring it.—(Mrs.) HARRIETTE KEANE, 19, Westwick Gardens, West Kensington Park.

A TRANSFORMATION.—We have been favoured by Mr. W. M. Wright, of Stockton, with the sight of a very remarkable letter, from which we cull a few sentences:—The writer, hereditarily weak, began in '77 to be troubled with indigestion, and went under allopathic treatment. He got worse, left his occupation (on a farm), lost weight, was ordered animal food (from which he had for some time abstained), and sherry wine, and his friends were privately advised to prepare for the worst. Tried Dr. Nichols' Food of Health with partial success; relapsed. Tried change of air, and was ordered home again lest he might die. Then, commenced to take *oatmeal porridge*, as prepared by Dr. Smedley; began to improve immediately, and in 10 months gained 5 stones weight. After his recovery, he had an interview with his doctor, who advised him to stick to oatmeal porridge all the days of his life.—*West Hartlepool Telephone*, March.

A "SERIOUS QUESTION."—As pleuro-pneumonia is very bad in America, and likely to be worse, I don't know what meat-eaters will do shortly. I am told, on good authority, that the amount of diseased beef and mutton sold every day in the butchers' shops of England is something appalling, and that if the veterinary faculty only did their duty there would be very little meat sold at all. Within my own experience (twelve years), the constitution of our milch cows is not by any means as good as it used to be; and enquiries I have made amongst milk-dealers in my neighbourhood confirm my statement. At a time when doctors are more and more prescribing cows' milk, this subject demands special attention. Calves are seldom reared by their mothers, but are merely served twice a day—a most unnatural process—with whatever skimmed milk (or, frequently, a substitute for it) comes handiest, and even this nourishment (?) is taken from them at the end of five months, nine being the proper number of months for a cow to suckle her young. It is not surprising then that the constitution of the cow is deteriorated, an evil which is likely to be intensified with each succeeding generation. I feel convinced that before long this will become a serious question for agriculturists.—M. D. B.



A TOWN MISSIONARY encloses subscription for *Dietetic Reformer*, and adds :—"I wish from my heart I could help your good Society more. I have for two years been without animal food, and my wife goes in heart and soul with me. At first I laughed at the idea, but I was led to try, and now I would not go back to my old way of living for any consideration. Our little one thrives on Vegetarian diet. We are not very numerous here, but several are halting between two opinions, whom I hope to see soon on our side. I do all I can to commend it to others, and I come in contact with numbers of the poorer classes. Many of them complain of poverty, and, to let me know how very poor they are, say, 'I have not had a bit of meat for a week.' 'But,' I reply, 'I have had none for two years!' And then, 'Whatever do you live on? How do you keep up your strength?' &c. I soon explain, and several have tried some of the things I have. I feel sure, if Clergy and Missionaries would adopt this simple mode of living, they would be better able to perform their work in the Gospel. At least, I have found it so."—H. D.

THE DIETETIC USES OF BRITISH BOTANY.—Loudon's "Encyclopædia" (published half a century ago), under the head "Substitutes for Chinese Teas from Wild Plants," says :—"Speedwell (*Veronica spicata*). This plant is sometimes used as a substitute for tea, and is said to possess a somewhat astringent taste like green tea (*Camellia viridis*)." Bentham's "British Flora" says this grows on hilly pastures, chiefly in limestone districts, but is rare in Britain and occurs mostly in Suffolk and Cambridgeshire; and Loudon refers to the *Anthoxanthum* (the vernal grass)—which is what, in fact, gives the scent to hay—"a decoction of which," he says, "is said to bear a considerable resemblance to tea." Hay tea is given to cows and calves. Loudon also refers to the black currant leaf as a substitute for tea. I have often put three or four of the young leaves into the pot green, and it is a considerable improvement, but I believe they lose flavour if dried. As to home-grown coffee, the experiment was tried to a considerable extent long years ago, by Henry Hunt, in the early days of Radicalism. "Hunt's roasted grain" held its own for many years, and, for aught I know, may exist in our latitude still. I am clear that no nearer substitute for coffee can be grown here than chicory, pure and simple—of course dried, roasted, and ground, and it may be grown by any cottager. It has not the aroma of coffee, but it has its bitter principle (very bitter) and is medicinally useful. Made with skimmed milk instead of water, and not too strong, it would be by no means a bad substitute. I dare say Culpepper's "British Herbal" would tell us anything further to be learned on the subject. I have long had a notion that we might hark back to our great grandmothers and drink sage tea, but I have tried the simple infusion and do not like it, and balm tea, which I have not tried. Perhaps a mixture will more approve itself. The rosemary and sage, might perhaps be mixed.—JOHN HUGHES.—["The leaves of the camellia, sarangua (*Chloranthus officinalis*), elm, oak, willow, poplar, elder, beech, hawthorn, and sloe" have been found in use as tea adulterants. Dr. Edward Smith, in his work on foods (see page 341) gives a list—compiled by Mr. Johnston—of twenty-eight trees the leaves of which have been used as substitutes for the tea of China. Sloe and strawberry tea is referred to as among the best of such substitutes. This subject may increase in importance as dietetic reform progresses. "F. W. N.'s" "maid speedwell" (he has been led astray by the bad spelling of his informant, who was probably unaware that some plants are divided, botanically, into male and female) is a *Veronica*. There is the "male fern" and the "female speedwell," and this is doubtless what F. W. N. has been referred to under the synonym "maid," and is the variety known as *Veronica spicata*, which is said to be scarce in England, and therefore need not be particularly noticed.—EDS. D. R.]



## Local.

OXFORD.—Before the Church of England Young Men's Society, on 21st February, a debate on "Vegetarianism" was introduced by Mr. H. C. C. Macleod, of Balliol. The Rev. F. J. Chavasse presided. An interesting and animated debate was carried on. An amendment, opposed to "Vegetarianism," was eventually carried by 14 to 12. A vote of thanks was passed to Mr. Macleod.—*Oxford Chronicle*.

DRIFFIELD.—On 23rd February, a lecture was delivered in Driffeld, in connection with the Young Men's Improvement Class, in the Primitive Methodist Chapel, by Rev. C. Kendall, on "Vegetarianism." This was the first of the kind given in the place, and it excited considerable curiosity. About four hundred persons were present. At the close, our literature was circulated, and we are glad to find that much interest has been awakened, and that some experiments have begun.

LONDON.—Readers will find on our cover, a preliminary announcement of the annual May meetings of the Vegetarian Society, held this year in London (17th May) in conjunction with the London Food Reform Society, to whom we are indebted for having kindly undertaken the no light task of making local arrangements. An interesting programme of business is expected, and all will be glad to hear that our president, Professor Newman, intends to be present. He will be supported, we anticipate, by many vice-presidents and members from other parts of the country.

HULL.—On 24th February, the Rev. J. R. Boyle delivered a lecture on the "Proper Food of Man," under the auspices of the Hull and District Vegetarian Association, at the Lecture Hall, Baker-street. There was a good attendance. The lecturer dealt with the subject of Vegetarianism in an exhaustive manner, pointing out that the body did not derive either so much heat or fat from a flesh, as from a simple vegetable diet. He quoted authorities in support of this contention, and mentioned an instance in which a man had been enabled to perform severe work for a period of thirty years without partaking of meat.—*Eastern Morning News*.

DUNDEE.—The monthly meeting of the Food Reform Society was held in the Imperial (Temperance) Hotel on Friday, 4th March, at 8 o'clock. Notwithstanding very inclement weather, there was a fair attendance, including a number of ladies from Broughty Ferry. A lucid paper on "Food," with observations on Dr. Wilson's recent lectures, was read by Mr. D. M. Duncan, the President, who showed the fallacy of some of the popular beliefs regarding Vegetarianism, at the same time pointing out the evils of a flesh diet (especially pork), and the benefits of a fruit and farinaceous diet. A cookery demonstration followed, when lentil soup, prepared by one of the lady members, was partaken of by all present, and pronounced excellent.

GLASGOW.—On February 22nd, the Scottish Food Reform Society held a meeting in Mrs. Waddell's Vegetarian Hall, 42, Argyle Street, when Mrs. Black gave an interesting demonstration in Vegetarian Cookery. Mr. Wm. Collins presided, and there were present, with others, Messrs. Burt, D. Fortune, D. R. Gordon, D. Gregorson, Higgins, Findlay, Scott, Buchanan, Mrs. Soulé, Mrs. Fortune, and Miss Duncan. Mr. Collins, who said his sympathy with Vegetarianism was of long standing, commended a greater use of fruit and other products of nature, over so much butcher's meat. Mrs. Black then cooked the following dishes: tomato soup, lemon tart, hominy and cheese, vegetable cutlets, buttered eggs and mushrooms, and dropped scones, and was awarded a cordial vote of thanks, on the motion of Mrs. Soulé. Similar compliments to the chairman, and Mr. Waddell for the cookery stove, concluded the proceedings. [We condense from the lengthy report of the *Glasgow News*, where the six recipes used by Mrs. Black were given at length.—Eds.]



PENARTH.—A debate has taken place here on "Vegetarianism," Mr. George Smart having read an essay on the subject before the Young Men's Christian Association. Previous to the debate, Mr. Smart invited the audience to a vegetarian supper. We observe a useful letter in a public journal from the same gentleman, on "The price of bread—or the credit system of purchase."

BIRMINGHAM.—On the 21st February, at the monthly meeting of this society, held at the Bell-street Coffee House, Mr. Arthur T. Carr, of Small Heath, read a paper on "Vegetarian Cookery and Gastronomy." Mr. Carr pointed out the great number of combinations which could be made from fruits and farinacea, also the hygienic and æsthetic influence and the beautiful associations of vegetarian diet.—*Birmingham Daily Mail*.

KIRBY-MOORSIDE.—A lecture was delivered here on Wednesday, March 2nd, by Mr. W. M. Wright, of Stockton, on "Dietetic Reform, for Health, Wealth, and Happiness," which was well attended. A Durham pudding was made and handed round, and a short consultation on Vegetarianism—doubtless a new topic to many of the audience—closed the evening. We hope this may be the nucleus of further profitable enquiry here.

MANCHESTER.—On 16th March was held at 56, Peter Street, Manchester, one of the most interesting social meetings we remember. After tea, Mr. J. Spence Hodgson gave an address on "Sugar," its history, manufacture, properties, &c., illustrating his remarks by numerous drawings and specimens. The cane was tasted; the dirty black mixture as it comes over by ship ready for the sugar refinery was smelt; and the lively little *acarus sacchari* which inhabits raw sugar by millions, was inspected through the microscope. Questions were answered, and a very cordial vote of thanks was passed to the lecturer.

LINCOLN.—On 10th March, Mr. H. Collier read his paper on "Vegetarianism," at St. Paul's Mission Room. The gentleman who gave us opposition on the occasion of Mr. Monk's visit, again favoured us by repeating his performance. The Rev. Chancellor Leeke and his good lady were present, and the Chancellor took part in the debate. The Rev. Mr. Sumner presided, and our friend Mr. Wharton James, from Gainsboro', did good service. Among those who took part in the discussion, were the Chancellor, Mr. Sumner, Mr. James, Mr. Hinch, Mr. William Pearson, Mr. Templeton, and Mr. Dawson. Mr. Monk's labours have already borne fruit of the most profitable kind, and could he have been present, he must have felt himself amply repaid. The paper was a very good one, and the discussion was briskly maintained to a late hour.—J. L.

READING.—A paper on "Vegetarianism," was read before the Trinity Young Men's Association on 15th February, and before the Reading Literary and Scientific Society on 22nd February, by Mr. Arthur L. Cooper. The essayist classified our food under four heads—farinacea, pulse, fruit and vegetables. He appealed to the original appointment of food, to the teachings of comparative anatomy, of physiology, and of chemistry. The subject was also exhibited from the stand-point of the economist and agriculturist, and dietetic reform was advocated on psychological and æsthetic grounds. In the course of his essay, Mr. Cooper showed in how many respects man resembled the herbivora, and condemned the delusion that men's teeth resembled those of a dog. He quoted officially communicated facts concerning the enormous amount of diseased meat used. The essay was replete with statistics to substantiate his argument. The results indirectly accruing from the use of a meat diet were exhaustively treated, as was also the eminently practical character of the suggestions for dietetic reform. An interesting discussion followed on each occasion. Reports appeared in the *Reading Observer* and the *Reading Express*.



period of their discovery. Nature, then, could have given man only *raw* or *living* flesh, and we know that it is repugnant to him over the whole extent of the earth. Now it is exactly this character which essentially distinguishes animals of prey from others. The former, those at least of the larger species, have generally an extreme repugnance, not only for cooked flesh, but even for that which has lost its freshness. Man, then, is not carnivorous but under certain abnormal conditions ; and his senses, to which he appeals in support of his carnivorousness, are perverted to such a degree, that he would devour his fellow-man without perceiving it, if they served him up in place of veal, the flesh of which is said to have the same taste. Thus Harpagus ate, without knowing it, the corpse of his son."

Gleizès instances the case of Cows and of Reindeer who, in Norway, have been denaturalised so far as to feed on fish, and readily to take to that unnatural food.

"It would be too long to enumerate here all the causes which may have produced so great an aberration. This will be the matter of another Discourse. I shall content myself for the moment with saying some words upon that which perpetuates it. It is essentially that lightness of mind, or, rather, that sort of stupidity, which makes all reflection upon anything which is opposed to their habits painful to the generality of mankind. They would turn their head aside with horror if they saw what a single one of their repasts costs Nature. They eat animals as some amongst them launch a bomb into the midst of a besieged town, without thinking of the evils which it must bring to a crowd of individuals, strangers to war—women, children, and old men—evils the near spectacle of which they could not support, in spite of the hardness of their hearts. . . . To-day, when everything is calculated with so much precision [he remarks with bitterness], there will not be wanting persons with sufficient assurance to attempt to prove that there is more of advantage for the domesticated animals to be born and live on condition of having their throats cut, than if they had remained in 'nothingness,' or in the natural state. As for the word 'nothingness,' I confess that I do not understand it, but I understand the other very well ; and I have never conceived how man could have had the barbarity to accumulate all the calamities of the earth upon a single individual ; that is to say, to slaughter it in return for having caused its degeneracy. But if he thinks himself to escape from the influence of an action so dastardly and so infamous, he would be in a very great error. . . .

"I shall finish these prolegomena with an important remark. I have known a large number of good souls who offered up the most sincere wishes for the establishment of this doctrine, of humaneness who thought it just and true in all its aspects, who believed in all that it announces ; but who, in spite of so praiseworthy a disposition, dared not be the first to give the example. They awaited this movement from minds stronger than their own. Doubtless they are the minds which give the impulse to the world ; but is it necessary to await this movement when one is convinced of one's self ? Is it permissible to temporise in a question of life or death for innocent beings whose sole crime is *to have been born*, and is it in a case like this that strength of mind should fail justice ? No ! Well-doing is, happily, not so difficult. Ah ! what is your excuse, besides, pusillanimous souls ? I blush for you at the miserable pretexts which keep you back. It would be necessary, say you, to separate one's self from the world ; to renounce one's friends and neighbours. I see no such necessity, and I think, on the contrary, that if you truly loved the world and your neighbours, you would hasten to



give them an example which must have so powerful an influence upon their present happiness and upon their future destiny.”\*

We have reason once again to lament the perversity of literary or publishing enterprise which will produce and reproduce, *ad infinitum*, books of no real and permanent value to the world, and altogether neglect its true luminaries. This is, in an especial manner, the case with Gleizès. The *Nouvelle Existence* has never been republished, we believe, in the author's own country; while it has never found a translator, perhaps scarcely a reader, in this country outside the Vegetarian ranks. Germany, as we have already noticed, alone has the honour of attempting to preserve from oblivion one of the few who have deserved immortality.

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XL.

SHELLEY. 1792—1822.

THAT a principle of profound significance for the welfare of our own species in particular, and to the peaceful harmony of the world in general—that a true spiritualism, of which some of the most admirable of the poets of the pre-Christian ages proved themselves not unconscious, has been, for the most part, altogether overlooked or ignored by modern aspirants to poetic fame is matter for our gravest lament. Thomson, Pope, Shelley, Lamartine—to whom Milton, perhaps, may be added—these form the small band who almost alone represent, and have developed the earlier inspiration of a Hesiod, Ovid, or Virgil, the prophet-poets who, faithful to their proper calling† have sought to *unbarbarise* and elevate human life by arousing in various degrees feelings of horror and aversion from the prevailing materialism of living.

Of this illustrious band, and, indeed, of all the great intellectual and moral luminaries who have shed a humanising influence upon our planet—who have left behind them “thoughts that breathe and words that burn”—none can claim more reverence from humanitarians than the poet of poets—one, the influence of whose life and writings, considerable even now, and gradually increasing, doubtless in a not remote future is destined to be equal to that of the very foremost of the world's teachers, and of whom our sketch, necessarily limited though it is, will be extended beyond the usual allotted space.

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\* *Thalysie: ou La Nouvelle Existence*: Par J. A. Gleizès, Paris, 1840. in 3 vols., 8vo. See also preface to the German version of R. Springer, Berlin, 1872. Our English readers will be glad to learn that a translation by the English Vegetarian Society is now being contemplated.

† *Poeta*, in its original Greek meaning, marks out a *creator* of new, and, therefore, (it is presumable) true ideas.



Percy Bysshe Shelley descended from an old and wealthy family long settled in Sussex. At the age of 13 he was sent to Eton, where (such was the spirit of the public and other schools at that time, and, indeed, of long afterwards) he was subjected to severe trials of endurance by the rough and rude manners of the ordinary schoolboy and the harsh and unequal violence of the schoolmaster. Of an exceptionally refined and sensitive temperament, he was none the less determined in resistance to injustice and oppression, and his refusal to submit tamely to their petty tyrannies seems to have brought upon him more than the common amount of harsh treatment. It penetrated into his inmost soul, and inspired the opening stanzas of "The Revolt of Islam," in intensity of feeling seldom equalled. Some alleviation of these sufferings of childhood he found in his own mental resources. For his amusement he translated, we are assured, several books of the *Natural History* of Pliny. Of Greek writers he even then (in an English version) read Plato, who afterwards, in his own language, always remained one of his chief literary companions, and he applied himself also to the study of French and of German. In natural science, chemistry seems to have been his especial pursuit.

In 1810, at the age of seventeen, he entered University College, Oxford. There he studied and wrote unceasingly. With a strong predilection for metaphysics, he devoted himself in particular to the great masters of dialectics, Locke and Hume, and to their chief representatives in French philosophy. Ardent and enthusiastic in the pursuit of truth, he sought to enlarge his knowledge and ideas from every possible quarter, and he engaged in correspondence with distinguished persons, suggested to him by choice or chance, with whom he discussed the most interesting philosophical questions. Like all truly fruitful minds, the youthful inquirer was not satisfied with the *dicta* of mere authority, or with the *consensus*, however general, of past ages, and he hesitated not, in matters of opinion in which every well-instructed intelligence is right of judging for itself, to bring to the test of reason the most widely-received dogmas of antiquity. Actuated by this spirit, rather than by any matured convictions, and wishing to elicit sincere as well as exhaustive argument on the deepest of all metaphysical inquiries, in an unfortunate moment for himself, he caused to be printed an abstract of anti-theistic speculations, drawn from David Hume and other authorities, presented in a series of mathematically-expressed propositions. Copies of this modest thesis of two pages were sent either by the author or by some other hand to the heads of his College. The clerical dignitaries, listening to the dictates of outraged



authority, rather than influenced by calm reflection, which would have, perhaps, shewn them the useless injustice of so extreme a measure, proceeded at once to expel him from the University.\*

That in spite of this impetuous attack upon the stereotyped presentations of Theism, Shelley had an eminently religious temperament has been well insisted upon by a recent biographer:—

“Brimming over with love for men, he was deficient in sympathy with the conditions under which they actually think and feel. Could he but dethrone the anarchy, Custom, the ‘Millennium,’ he argued, would immediately arrive; nor did he stop to think how different was the fibre of his own soul from that of the unnumbered multitudes around him. In his adoration of what he recognised as *living*, he retained no reverence for the ossified experience of past ages. . . . For he had a vital faith, and this faith made the ideals he conceived seem possible—faith in the duty and desirability of overthrowing idols; faith in the gospel of liberty, fraternity, equality; faith in the divine beauty of Nature; faith in the perfectibility of man; faith in the omnipresent soul, whereof our souls are atoms; faith in love, as the ruling and co-ordinating substance of morality. The man who lived by this faith was in no vulgar sense of the word atheist. When he proclaimed himself to be one he pronounced his hatred of a gloomy religion which had been the instrument of kings and priests for the enslavement of their fellowbeings. As he told his friend Trelawney, he used the word *Atheism* ‘to express his abhorrence of superstition: he took it up, as a knight took up a gauntlet, in defiance of injustice.’†

So thorough was his contempt for mere received and routine thought, that even Aristotle, the great idol of the mediæval schoolmen, and still an object of extraordinary veneration in the elder University, became for him a kind of synonym for despotic authority—

“Tomes

Of reasoned wrong glozed on by ignorance.”

and was accordingly treated with undue neglect. As for politics, as represented in the parliament and public press of his day, he was indignantly impatient of the too usual trifling and unreality of public life. He seldom read the newspapers; nor could he ever bring himself to mix with the “rabble of the House.”

Thus, forced into antipathy to the ordinary and orthodox business of life around him, the poet withdrew himself more and more from it into his own thoughts, and hopes, and aspirations, which he communicated to his familiar friends. Some of those, however, into whose society he chanced to be thrown, were not of a sort of mind most congenial to his own. Yet they all bear witness to his surpassing moral

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\* Compare the fate of Gibbon, who, at the same age, found himself an outcast from the University for a very opposite offence—for having embraced the dogmas of Catholicism. (See *Memoirs of my Life and Writings*, by Edw. Gibbon.) The future historian of *The Decline and Fall*, it may be added, speedily returned to Protestantism, though not to that of his preceptors.

† *Shelley*. By J. A. Symonds. Macmillan, 1887.



LONDON.—The “London Food Reform Society” has printed its fourth annual report, and congratulates the members that the past year has been one of “steady hard work against the current of public opinion.” They do not profess to have done more than initiate some earnest effort towards the achieving of a work which future generations will carry forward, and perhaps consummate. Their object is, mainly, “to promote as essential articles of diet, the use of fruits, seeds, grains, and other products of the vegetable kingdom.” Great satisfaction is expressed at the existence in London of five restaurants confining themselves to a non-flesh diet, and that not less than 2,500 such dinners are furnished daily in London alone.—*Christian World*.

ANDOVER.—“A Feast in Paradise” was the title of the second of a course of lectures, given on 21st February, at the Temperance Hall, under the auspices of the Andover Food Reform Society. The lecture was given by the Rev. H. J. Williams, Rector of Brympton, Yeovil. The Rev. J. S. Jones again occupied the chair, and, in his opening remarks, briefly reviewed the progress which the movement was making in this and other parts of the country. For Andover we may safely say that the last lecture on “Whole Meal Bread,” by the Rev. R. A. Bullen, Croydon, has not been without its results, as evidenced by the notices which have since been conspicuous in many of the bakers’ windows, informing the public that “whole meal bread can be had at this establishment.” The evidence given by Mr. Ponting on Monday night also showed the increasing demand for this particular kind of bread.—*Andover Advertiser*.—[We much regret that we are unable to give Mr. Williams’ excellent lecture, which occupies upwards of a column, closely printed.—Eds. D.R.]

BURNLEY.—Mr. F. Hodgson writes to the *Colne and Nelson Gazette*, of 3rd March, on “Bread Reform,” strongly urging the claims of “the meal, the whole meal, and nothing but the meal,” which we may remind any of our friends in that district, may be furnished from Mr. Whitaker, of Scotland Road, Nelson. He has also a long and exhaustive letter in the *Burnley Express* (26th February) which seems calculated to do much good. Mr. Hodgson also calls the editor’s attention again to the bread question, by sending him the pamphlet “Why eat white bread,” of which a paragraph notice is then given.—At the Literary and Scientific Club, on March 5th, Dr. Brumwell introduced a discussion on “Animal Food,” taking, we regret to find, a position antagonistic to our views, but stating his conclusions with considerable ability. An interesting discussion ensued, in which Mr. F. Hodgson and others took part. It appears that this meeting has evoked two letters in defence of our views (12th March), in which the worthy Doctor has been somewhat severely handled.—On 26th March, an Eightpenny Vegetarian Dinner was provided, under the auspices of the local Society, at Altham’s Cocoa Rooms, after which an address was given by Mr. Foxcroft.

DUNDEE.—The monthly meeting of the Food Reform Society was held in the Imperial Hotel, Commercial Street, on the 4th February, at eight o’clock. Mr. D. M. Duncan, president, in the chair. There was a large attendance of members and friends, including a number of ladies. The secretary gave a reading from “Fowler’s Physiology,” on “Bread and Bread Making.” One of the members gave an exposition of the proportions of heat-giving and flesh-forming powers of lentils, peas, oats, wheat, barley, rye, Indian corn, and potatoes, illustrating his remarks by a coloured diagram. Through the kindness of a number of lady members, specimens of home baked scones of wheaten, rye, peas, and Indian meal were served to the company. The peas-meal and Indian corn meal, were also home ground. Grinding by means of the home wheat mill was also performed at the meeting. A vegetable pie, prepared by one of the ladies, was partaken of by those present, and pronounced excellent. [The following is



the recipe for the vegetable pie:—Take half-a-pound of haricot beans, steep them over night, put on to stew next morning with a little water and an ounce of butter. After stewing for half-an-hour, add a small turnip and carrot, cut in small pieces a little parsley and sage, cut an onion up and fry in a little butter, a pinch of curry, then add to the stew pepper and salt to taste, cover with paste and bake for an hour. The cost does not exceed 9d.] The meeting proved in every way instructive and enjoyable.

### General.

Mr. Whitaker's whole meal bread is very highly spoken of. We observe that Mr. Haigh, of St James's Street, Burnley, is an agent for it, and has also a store of other wholesome vegetarian food. Our active friend, Mr. F. Hodgson, of Brierfield, speaks of this special brown bread in terms of warm commendation.

The outbreak of cattle disease in the Eastern counties has seriously affected railway traffic. At the recent half-yearly general meeting of the Great Eastern Railway Company, the Chairman said he had been in hopes they would have had a little additional increase in dividend for the shareholders; but they had suffered most grievously in their live-stock and cattle traffic. Owing to the foot-and-mouth disease, he estimated their loss at £10,000. —*The Provisioner*.

The January number of the *Vereins-Blatt* reports the foundation of a Vegetarian Colony in Central America, under the auspices of the Leipsic Vegetarian Society. Two persons (a professor and a gardener) have been deputed to visit suitable localities, and on receiving their report about 20 members are prepared to commence the undertaking. The fundamental articles of union are:—1st, the members must be thorough vegetarians; 2nd, the funds of the society to be in common (but not communistic); and, 3rd, systematic efforts to be made to extend a knowledge of vegetarianism.

The *Times* of 31st January contains a leading article on the cattle question, to which its readers would do well to give heed. The numerous reports of cattle disease at home and abroad, with proscription in different parts of the United Kingdom, are referred to, and it is asked how this disease arises. The theory that all the disease which affects English herds is traceable to a shipload of diseased cattle which came into Deptford from France, last October, is treated as unreasonable and frivolous; and the conditions under which cattle are bred in all countries, their treatment on the plains of America, and above all, in the cattle trucks and on shipboard, are faithfully pointed out, though the picture is one which cannot be over-painted.

The *Way to Paradise*, by Dr. J. W. Zimmermann, one of the first books published in Germany on the Vegetarian question, is to be reissued. The author's attention appears to have been drawn to the subject of abstinence from flesh, in consequence of having, when at school, in 1834, had a month's deprivation of animal food imposed as a punishment for refusing to partake of the ordinary school diet of sausages, which he observed contained the eggs of blue-bottle flies. During this punishment he was struck with the fact that not only was there no loss of bodily strength, but there was also considerable gain in mental activity: and further observation and experience strengthening his convictions, he entirely discontinued the use of flesh-meat. Having had charge of several pupils, he established himself first at Richmond, in England, eventually returning to Prussia. Finding his position there rendered uncomfortable through conflict with the Government, he took up his residence in Leipzig, where he had charge of an institution for instruction in trade, geography, statistics, &c.



An American edition of Dr. Nichols' useful work, "The Diet Cure," has been published by Dr. Holbrook, of New York, at 50 cents.

Messrs. Siddons & Co., of West Bromwich, send us a prospectus and drawings of "Stew, Porridge, or Milk Pots," in which the inside pan (they are double) stands in water, and so burning is prevented. They come highly commended, and seem useful.

CHEAP LIVING IN HARD TIMES.—Our active friends have not been slow to seize the opportunity which the severe winter weather has given them of putting forward the claims of the Food Reform movement. "Claudius," in the *Batley News* of January 29th, has a well-timed letter on the subject, drawing attention to the cheaper kinds of food to be obtained from the vegetable kingdom, and, in the far south, "Vegetarian," in the *Dover and County Chronicle* of the same date, commends the like teaching, quoting appositely from Dr. B. Richardson, Sir H. Thompson, and Le Gros Clark.

Messrs. F. and A. Dickson and Sons, of Chester, have issued an attractive circular about their "Antiente House for Seeds of ye most excellent Qualitie only"—with information useful for gardeners. To many of our readers their "fruit trees" list—which can be had on application—is even more interesting. We hope the coming spring may see this fruit tree planting business set about with renewed energy in many gardens. It is time that the garden culture of grains and fruit began to displace the dreary system of wide pastures and stock raising which many persons mistake for "agriculture."

With the *Vereins-Blatt* for January, we have received a circular inviting co-operation in the effort now being made to establish a Vegetarian Restaurant in Berlin, near to the University. Herr Schwarz, an earnest vegetarian, and in other respects well qualified, has undertaken to find the capital required and to take upon himself the responsibility, on condition that the general public invest at least 1,000 marks (£50) in the concern; and as more than half that sum has been already subscribed, we hope shortly to hear that it is an accomplished fact. In addition to supplying vegetarian food, it is intended that the projected establishment shall serve as a kind of club, and in that way be useful as a central point for German vegetarians.

The South-Western are setting a good example in offering to let the waste land on the slopes of their line for cultivation. It is to be hoped that other railway companies will do the same. By this means thousands of acres, now unornamental and unprofitable, will be turned to account. In some places they might be made available for garden fruits, and under any circumstances might be utilised for potatoes and other agricultural produce. This is already done on a very small scale in the neighbourhood of various stations, and there can be little doubt that small farmers, gardeners, and minor railway officials would only be too glad of the opportunity of cultivating these lands on favourable terms, and to the benefit of all.—*Land and Water*.

DR. A. J. H. CRESPI, well-known for the deep interest which he has taken in social reforms, has, in the *Temperance Record* for January 27th, a beautifully written article of some three columns length, on "Lundy Island," which we heartily commend to the notice of our readers. The latter half of the article is occupied with an account of the person and history of Thomas James, the faithful watchman of the Trinity House, on the Island. Some portion of this account is of especial interest to Vegetarians. "How," asks Dr. Crespi, "does he (Thomas James) keep up his strength, how keep his spirits from failing, how bear the exposure?" "Well," answers the Doctor, "mighty are the home-baked loaves, huge the pots of tea, and large the dishes of vegetables which he and his sturdy wife consume. . . . He pays his way, owes no man a farthing, never has to borrow, never to ask for an advance, does his duty without looking after, when scenes not very creditable occur elsewhere."



The *Quarterly Magazine of Health* for January (Coutts & Sons, London and Glasgow,) reports a case of a married lady's cure, after serious illness and great prostration. Beef-steaks, porter, and medicine had failed. The Saltcoats' biscuits and water, with Coutts' Acid, appear to be the agents relied on for cure.

A brave little half-column leader on Food Reform appears in the *Dover Standard* of 19th March. The writer starts by quoting Mr. Ruskin's dictum, that "the moment any nation begins to import food its political power and moral worth are ended," and in the course of his argument introduces Mr. Mechi, Sir Richard Phillips, and Baron Liebig effectively. The sufferings of horned cattle, otherwise "imported food," during transport are also not forgotten.

In the *Malthusian* for February and March are two letters on Vegetarianism, not unworthy of notice. The first points out that "Greek boatmen, Moorish porters, and Turkish water-carriers find sufficient muscle-forming material in vegetable substances to furnish what strength they require for their laborious occupations. . . . While on the contrary, the Esquimaux and Finns, stunted and weak men, feed almost entirely upon flesh. Moreover, some of the greatest thinkers and literary workers of past and present times have adopted a vegetarian regimen, with marked success." The second correspondent urges the advisability of personal experiment on diet, and relates some of his own experiences, and says, "the result is that I am perfectly content with a vegetarian diet;" but somewhat inconsequently adds, "I know of one young man who did himself serious harm by a bigoted adherence to vegetarian principles." He prudently, however, omits to state how or where. Both writers appear to look favourably on our cause from the point of view alike of Malthusianism and longevity.

The *American Grocer* tells us that the cranberry crop is especially plentiful this year in that country; and claims for this fruit, in consequence of its elements, a place for special favour in domestic economy. Certainly a well-prepared cranberry tart is excellent eating. Low peat bogs are said to be the best soil for the cranberry where enough water can be found to float the plants when necessary. The Americans cultivate this fruit. Why is it not more cultivated in England? The Yorkshire and Lancashire cranberries are very good.

BREAD REFORM.—Mr. Nugent, of Nottingham, writes to tell us how pleased he is to hear of the formation of the Bread Reform League; but he finds the whole meal bread irritating, and advocates the use of what is termed "thirds flour." Dr. Allinson, of Kingsland Road, London, has had a letter on this same subject in *House and Home*. He has tried and compared four different sorts of household bread. These are "Welsh Digestive," "Brown," "Miss Yates's," and "Whole Meal Bread." Dr. Allinson differs from Mr. Nugent, for, speaking of whole meal bread, he writes: "This I believe to be the best kind of bread for daily use."

In an article in *Vereins-Blatt*, for February, 1881, E. Wechssler states that he has cut out about four hundred advertisements of quack medicines and nostrums from the public journals, pasting them in a book, so as to see in black and white how great is the craving for remedies for the various ills to which mankind is subject. Amongst others attention is drawn to the fact that as the demand for Liebig's Flesh Extract has somewhat declined, the son of Dr. Liebig has now put forth the Malto-Leguminous Chocolate, hoping, no doubt, that the unreflecting public will be induced to purchase it, believing it to be one of the preparations of the world-renowned doctor. Dr. Bazzoni's new form of bread, consisting of a mixture of wheat, rye, and blood, also comes in for a share of ridicule, as does the new preparation Kurare (the poison employed by the Indians for their arrows), which is proved to have failed in all cases when tried as a remedial agent.



The discussion on whole meal has been continued in *House and Home*, the *pros* and *cons* being both vigorously upheld. We desire to ask why the whole grain should not be ground quite as fine as other meal, and whether this might not meet the difficulty as to irritation of the stomach?

The *Catholic Times* for 17th March contains three-quarters of a column headed "Lenten Fare," consisting (except for a solitary fish dish) of familiar Vegetarian recipes, such as potato pie, Bakewell pudding, apple fritters, rice-milk, milk, and haricots. This paper recently contained a letter in hearty commendation of "Hints for the Bountiful," which has been in much request by its readers.

That respectable old paper, *Aris's Birmingham Gazette*, of March 12, has a timely leader on "Foul Feeding," from which we gladly cull a few suggestive words: "The absolute prohibition of the use of the flesh of the pig by Jewish law is fully justified by the imminent danger of disease and death arising from such a diet, because . . . there appears to be no absolute guarantee, for, however carefully cooked, there always remains the possibility." There is, too, it appears, a new scare, "lest we should rest too comfortably under the guarantees we have for the healthiness of pork. Dr. Ballard, of Welbeck, has carefully investigated the cases of 70 persons made ill through eating ham, and has found it free from *trichinæ*, but infected with a minute microscopic fungus . . . not hitherto imagined to be poisonous, which getting into the systems of ham-eaters . . . plugs up the minute vessels, with a fatal result." It is, however, comforting to be assured that "this kind of disease cannot pass to the human being, if the meat is thoroughly cooked," but concludes the article with sound common sense, "the old and wise Levitical law is the only real safeguard."

PELLAGRA.—The January number of the *Vereins-Blatt* contains an interesting article on pellagra, a disease peculiar to Northern Italy, and there named *mal rosso* (from its red colour), or *mal di sole* (from being caused by the sun). The paper contains an abstract of a communication made to the Academy of Science in Paris by M. Faye, who states that in Lombardy alone, during 1879, about 40,000 cases occurred. The disease is entirely confined to Italy. It appears in the form of a shining red spot, often, but not invariably, on the back of the hand, but not attended with any particular inconvenience, generally making its appearance about March or April and disappearing about September. In many cases it reappears annually, the symptoms being more violent each time, the patient being eventually affected with delirium and emaciation, accompanied with diarrhoea, which has hitherto been found incurable. Maize being one of the chief articles of diet in localities where the disease prevails, some have attempted to account for it by the supposition that it is connected with a fungus attached to the maize. M. Faye affirms that the disease has its origin in the almost exclusive use of polenta or maize meal boiled in water, which, not having undergone any process of fermentation, cannot be assimilated and is therefore productive of disease. The reviewer of M. Faye's paper doubts the accuracy of his conclusion, instancing many cases of persons making use of unfermented bread without suffering the least inconvenience; which view is also confirmed by a letter from Dr. Holub, a German physician practising at the South African diamond fields, whose personal experience and observation of the effects upon others is entirely opposed to the view of M. Faye, Dr. Holub having gained upwards of 50lb. in weight when living on maize meal boiled in water and flavoured with salt, his experience being also that of many individuals, both natives and others. The article concludes with the statement that where bread made from wheat is obtainable there is no advantage in having recourse to maize for food, but that the latter must continue still to be regarded as a valuable substitute for wheat.



Mr. W. H. Henser (Leicester and Liverpool Food Stores) has issued a pamphlet of 32 pp., which he sends freely to all inquirers, calling attention to some neglected articles of food—especially haricots, lentils, wheatmeal, oatmeal, hominy, and pearl barley—and giving a large number of recipes for their preparation.

TEMPERANCE AT CAMBRIDGE.—We learn from *The Cambridge Review*, of 2nd March, that on the previous Saturday the Debating Society of St. John's College discussed a motion, that "the use of alcohol should be confined to medicinal and surgical purposes, and that more stringent measures should be taken to check intemperance." After a long and interesting debate, which did not close till half-past eleven, the proposal was carried by a large majority.

HOG CHOLERA.—Terrible cases of trichinosis are reported to Earl Granville by Mr. G. Crump, Acting British Consul at Philadelphia. The French Government are forbidding the entrance of American pork. The English Government hesitates to do the same. The worst of it is that the heat necessary for ordinary dressing of the flesh does not suffice to destroy the parasites. Sometimes difficulties occurring *force* reforms. We wonder how far it will be possible to force John Bull into Vegetarianism by fear of *trichinae*. The old gentleman ought to be nervous by this time.

BREAD AT THREEPENCE PER 4LB. LOAF.—Mr. G. Smart, of Penarth, Cardiff, reprints a letter which he has written to the *South Wales Daily News*, in which he states that "Mr. W. Lewis, 15, Angel Street, Cardiff, has arranged to supply wheat at 4s. 9d. per bushel of 60lbs., and flour, just as ground, at 1s. 9d. per score. I have this week had good bread made with it at about 3d. the 4lb. loaf, and porridge at a farthing a quart. We use German yeast; a pennyworth will do for 10lb. of flour. Other things could be obtained at equally low prices, if a Food Reform Society were formed. I shall be glad to hear from any one willing to join in forming such a society."

It appears from the statement of a London correspondent that the Local Government Board are about to undertake the duty of managing a vaccine farm. The estimates for the ensuing year contain an item of £300 to be at the disposal of Mr. Dodson's department for the "supply of calves," and £250 for their keep and incidental outlay. But what is to become of the animals when they have yielded a due supply of "lymph"? Sir Thomas Watson, M.D., writing in the *Nineteenth Century*, says that "a healthy and well-nourished calf, about three months old, is 'hired' from a butcher and vaccinated in the usual way, on its shaved abdomen, in about 60 places. Upon the punctures thus made, vesicles form, and the virus is, about the fifth or sixth day, fit for use from the living animal in direct vaccination. The calf is returned to the butcher, concludes Sir Thomas, *none the worse for what has happened.*"

AN UNPLEASANT SUBJECT.—The papers continue to furnish us with copious, and indeed increasing, numbers of reports of diseased meat cases. It must be a very gratifying reflection to many eaters of animal food when dining, to remember that their own particular butcher is so eminently respectable, and unlike such poor men as at Lincoln, Birmingham, Cardiff, and elsewhere, are made the victims of magisterial prosecution for such innocent mistakes as having in their possession "*half a ton of totally rotten meat for sausages and saveloys*;" old sheep's carcasses for canning, not fit for dogs to eat; putrid horse flesh, richly coloured with yellow ochre, and other similar delicacies. But who is to draw the line between respectability and blackguardism, when one of these amiable purveyors, hitherto supposed to be a thriving tradesman, is this moment enjoying a taste of prison fare absolutely clean and pure, if coarse, as a change, salutary, let us hope? The case at Lincoln excited wide attention, and the hearing before the magistrates must have occupied a considerable period. The report, printed in small type, occupies two columns in the *Lincoln Gazette* of 19th February.



Mr. Foxcroft has lately lectured for the Society at Shaw, Oldham (14th January), at Clun, Salop (28th February), at Spotland, Rochdale (7th March), at Hull (21st, 22nd, and 23rd March), at Burnley (26th March), and at Leigh (30th March).

Mr. J. Herron, late Secretary of the Belfast Clerks' Provident Association, has received from its members, on the occasion of the third annual soirée, a presentation of books—the works of Swedenborg—in token of their high appreciation of his services as secretary for the past three years.

A correspondent of the *Birmingham Daily Post*, writing to that journal on January 21st, says: "I told you I thought I could live on 3d. a day without harm. I have tried the experiment, and find that my expenses for two weeks were just 1s. 8d.; I find myself better in every way, besides the obvious opportunity of doing something for charity—a luxury in itself."

**A BAD BUSINESS IN A STRAIT.**—At the annual meeting of the National Arms and Ammunition Company at Birmingham, the directors reported that the Government contracts had been so small that it was impossible to declare a dividend. They could make 1,000 rifles per week easily. The chairman said the advisability of putting the works to other uses had been under consideration, and that some were in favour of closing the place altogether.

**DINNERS TO POOR CHILDREN.**—A friend of the Vegetarian Society recently offered, through the School Board of Manchester, to provide 1,000 meals for poor children. The offer was accepted, and 50 children at Lloyd Street School, and 50 at Sharp Street has been provided on every alternate day with a good dinner, consisting of pea-soup and wheaten bread. The meals are prepared by the caretakers of the schools, and are a great boon to the children.—*Manchester Courier*.

We gladly call attention to an able and lengthy paper, by Mr. C. F. Corlass, of Hull, on "Vegetarianism," which has already appeared in the *Leicester Free Press*, and nearly a score of other provincial journals. The writer aims at treating his subject chiefly from a physiological point of view, and asserts that "the Vegetarian theory and practice are of paramount importance, because they include at once the most healthful and the most economical system of diet." He infers, from sacred history and from natural observation, that a vegetable food is primitive to man, and enters at length into a comparison between man and the anthropoid animals, showing that both are frugivorous. The economic aspect of Food Reform has also a fair consideration, and elaborate statistics are given as to the cost of flesh production and consumption. The writer further commends the greater wholesomeness of a vegetarian table, and closes his instructive letter with some very practical recipes.

That interesting little parasite, the *trichina spiralis*, seems to be attracting a good deal of attention just now. The "Provisioner," quoted in the *Liverpool Daily Courier* of March 7th, "has no faith in reports of infected pork. They all arise from wicked speculation, and are not difficult to dissipate." But the *Leominster News* of Feb. 25, quotes a case of *trichina* absorbed into the human system which should well make pork eaters pause. The *Ohio Farmer* remarks that *three hundred thousand trichinae* have been found in *half an ounce* of pork, and reports many fatal cases from Eastern, Western, and Middle States; and a correspondent of the *British Medical Journal* from Paris points out the value of microscopic investigation of pork before we eat it, if eat it we must. The advice of our old friend *Punch* seems very apposite:—

"Says Aaron to Moses,  
I've got *trichinosis*;  
Says Moses to Aaron,  
*You shouldn't pork fare on.*"



The *Globe* calls attention to the good work of a benevolent man in Birmingham, who has been giving lentil soup to the poor. The *Globe* thinks the dissemination of knowledge concerning lentil soup may enable the poor to help themselves "during trying times." Why during "trying times" only? Why not always?

A daily paper draws attention, in one of its leading articles, to the great increase in our importation of foreign cattle, especially of American, vents also its indignation on the sellers of diseased meat, certain Exeter vendors (who have been let off rather easily by the local bench) coming in for vigorous slaps as well as the magistrates themselves. We have been amused with the writer's conceit that butcher's meat is all but an absolute necessity of existence.

A Croydon paper has an article on disease in sheep, and more especially on the "fluke," which it describes as a parasite in the sheep's liver. The writer calls for vigorous legal action against the vendors of this diseased flesh. To their conscience it does not appeal, for this it considers to be in them an "unknown quantity." We eat no sheep's liver. Consequently the "fluke" is for us, what the Editor of this paper considers the conscience of these men to be—an "unknown quantity."

The Parisians have now a Vegetarian Society formed in their midst. France, with its rich abundant vegetable supply, and its culinary fame, should take easily to the healthy *régime*. The founder of the Society is a Dr. Hareau de Villeneuve, who amply bears out what Mr. Ward has told us about Vegetarianism being a cure for rheumatism. His own personal experience in this matter, it was, which converted the Doctor. He claims as a Vegetarian one whom we do not know that we have before reckoned, the late Abraham Lincoln.

The *Lincoln Gazette and Times* (February 19) does not seem to be quite at rest as to certain decisions of their magistrates in the case of persons who sell diseased mutton, and who do not see the difference between high mutton and high pheasants. The editor recommends increased vigilance on the part of inspectors and police. Well, watch and inspect as they may, the desire of gain will probably continue to force the cheap bit of flesh into the market, and vendors and sellers will both be found to run the risk. Only Vegetarians are safe.

Dr. Aderholdt, in *Vereinsblatt* for March, continues his review of the work of Dr. Hecquet, under the heading of "Voices of former Vegetarians." He gives in detail Dr. Hecquet's opinion of the various grains and roots from a dietetic point of view, the views entertained coinciding in the main with those generally held by Vegetarians of the present day. One striking omission, however, is noticed, viz., that of the potato, to which no reference is made, it being unknown in Europe at the time when Dr. Hecquet lived (the latter half of the 17th century). The potato was a rarity in France in 1763, nor was it much cultivated there until twenty years afterwards, through the efforts of Parmentier.

What with Irish troubles and what with bad seasons in England, the land question is a fast ripening one. It is sad to think what waste there is in the manner of cultivation, what waste in the things grown, and what waste in the cooking and the eating. Mother Earth is generous, but man refuses to hang on her breasts, and prefers to be fed with the dead carcasses of beasts. In connection with this thought comes a letter from a poor Vegetarian shoemaker in Salop, who complains that his trade is gone, and of his inability to build himself a home on a little scrap of land which he has. There is no doubt that many smaller proprietors would be a blessing and strength to the country, and we have sanguine hopes that Providence is going to alter our land laws for us, as we are so slow in doing it ourselves. Could not our poorer friend cultivate his bit of land, and thus turn it to some account?



A number of carcasses of diseased sheep have been seized at Lower Gornal. So poor were they that they only weighed 20lb. each; and when they were ordered to be destroyed, the water from the putrid flesh put out the fire! Had they not been seized, some poor folk would have bought, dressed, and eaten them. Happy they who do not need sheep's carcasses!

The *Lincoln Gazette*, the same paper which we mentioned before, when we were speaking of the sale of diseased meat in Lincoln, tries to belittle and somewhat *pook-pooks*! the pork scare, but the writer does not seem to know that, as we have said in another paragraph, these pork parasites are fond of a hot climate, and by no means think it necessary to die under pressure of the ordinary heat of cooking. They are obstinate livers, are these unpleasant inhabitants of pigs' bodies.

The pork "scare" is all alive, as alive as the pork itself, if report speaks true. We are reaping the pleasures of advanced civilisation, and *trichinæ* are the witnesses of its presence. From this danger of civilisation, at any rate, Vegetarians are free. Free trade is a fine thing, but free trade in *trichinæ* might be thought to be of dubious advantage. We suppose it must be right, though the French government seems to doubt it. It is a part of free trade, and for the sake of that we are contented even to die the death of Herod.

The sale of diseased flesh appears to be rather more than usually prevalent about the country at this moment. The *Lincoln Gazette* has a long account of the summoning of sellers of such flesh, and if we are to believe the writers of letters in that paper, this sale is in no way an uncommon thing in the city which basks beneath the Minster. Lincolnshire is a glorious county for the growth of fine vegetables, and travellers through it may verily feast their eyes on these crops at the proper season. Why then should Lincolnshire folk eat any flesh at all, much less diseased?

So we imported agricultural produce to the value of 410 million pounds nearly during 1880! A rather heavy bill this for an impoverished country to meet. And this is forty-eight millions more than the year 1879. Among the items we find 10½ millions for "animals alive"; 8½ for bacon; 12½ for butter; 5 for cheese; 62½ for grain; eggs, 2½; and potatoes, 2½. How long is this reckless drain to continue? Surely so highly educated a people ought somehow to come into possession of sufficient intelligence to grasp a few elementary facts in the economics of a nation like our own.

The Imperial Hydropathic Company Limited is a genuine attempt towards the foundation of a good Temperance and Hydropathic Establishment in Claremont Park, Blackpool, where the Imperial Hotel and its extensive grounds have been secured for the purpose. We are glad to find the names of Mr. William Hoyle and Mr. Joseph Constantine among others on the list of promoters, and we are further assured that nothing will be wanting to make Claremont a desirable residence for Vegetarians. The capital asked for is £50,000, in £5 shares. A good deal of capital is already taken. Mr. Mather, 12, King Street, Manchester, is Secretary.

WHOLE MEAL BREAD.—A really useful and able letter, of half-a-column in length, appears in the *Burnley Express* of 26th February on this subject. If every friend of ours who can handle a pen would write even the shortest letter he could put together in favour of whole meal bread to his local paper, how much this essential part of food reform would be promoted! A Mr. Edmondson having spoken of the difficulty of "beginning" to follow the Vegetarian course of life, the Secretary of the Nelson Association, Mr. Hodgson, now so well known to us for his constant watchfulness in our cause, has published a very sensible and helpful letter in the *Burnley Gazette* on the subject—just the kind of letter to give a lift to those who are hesitating to mount higher.



**HOT FOOD.**—An experiment of a kind admirably designed to fill a social gap, inaugurated by such notable persons as the Duchess of Marlborough, Lord Roden, the Lord Mayor of London, and others, must needs achieve success, if that may be supposed to depend upon extrinsic circumstances at all ; but when we remind our readers how very practical as well as benevolent are the objects of the Hot Food Street Supply Association, we feel sure we have already enlisted their sympathy. It seems that working with a united will, the managers have now at work daily in the streets, or soon will have, no fewer than 50 barrows supplied from five vans, with *hot* nourishing food, at the lowest possible charge, including soup and bread for one penny, coffee, and cocoa. It is not the least pleasing feature of this excellent and novel institution, to be assured that the cleanliness of the service is marked ; and we commend, reserving of course the wish, that the provision might be exclusively vegetarian. Three of the barrows the Lord Mayor, we are told, has already inspected. This, after all, is only an extension of the “Taties, hot taties” stand. It is to be hoped that the movers in this matter will not suppose that flesh is needed for the making of good hot soup, or indeed for the supplying of a good hot street dinner.

### Gleanings.

A dwelling without a garden ought not to exist.—*J. C. Loudon.*

**THE HUNTERS AND THE BISHOP.**—“ You laugh, sirs, but the beast laughs not,” said a good bishop severely to some hunters who were pursuing a hare which had taken refuge between his horse’s legs.—*Thalysie, Gleizès.*

“ . . . No less than eleven afflicting deaths in two years ! My nerves were so affected with these repeated blows that I have been forced, after trying the whole *materia medica* and consulting many physicians, as the only palliative (not a remedy to be expected) to go into a regimen, and for seven years past have I forborne wine, and flesh, and fish ; and, at this time, I and all my family are in mourning for a good sister.” [From a letter to Lady Bradshaigh (date not given), written by Samuel Richardson, the novelist, and printed in a memoir of him by Sir W. Scott, prefixed to Ballantyne’s edition of his novels. 1824.]

**A SAFE EXPERIMENT** for any one addicted to the use of much manufactured sweet is to gradually decrease the quantity until the habit of relishing food without it is acquired. He will almost certainly find an improved state of the breath, a sweeter taste in the mouth, and less feverishness, shown by furred tongue, or the mucous surfaces. Organized sweets, as found in fruits, are wholesome, and produce none of the ill effects experienced from the use of artificially condensed sweets, and especially of the adulterated and poisoned sugars and syrups. The taste for them is largely unnatural. In general, we depart from nature, so we come to harm.—*Laws of Life.*

“ If human nature suffers, ’tis not strange,

Humanity forgets the helpless beast :

The herds that did last eve the pasture range,

The flocks that cropp’d this morning’s dewy feast,

Are fat enough ; from north, west, south and east,

They to the train by savages are driven,

And when footsore their journeys shall have ceased,

Panting, in charge of greater brutes are given,

And twitch’d, and jamm’d, and whirl’d under the wintry heav’n.”

From *Memories : a Life Epilogue*, by Henry Sewell Stokes, Cornwall.



THE idea of defilement arising from contact with any dead substance led to the absolute disuse of skin or leather by the priests of Egypt ; their shoes were made from palm-leaves or the papyrus.—*Trades and Occupations of the Bible*, by W. G. LEWIS.

If Hazlitt was not a Vegetarian he was evidently very near it. Barry Cornwall said that he drank water only, and lived plainly, and that he never thought of eating or drinking, except when hunger or thirst reminded him of these wants.

THE SPORTSMAN VERSUS THE BUTCHER.—There are persons who question the right of men to destroy the wild animals which are called game. Such persons, however, claim the right of killing foxes and hawks ; yet they have as much right to live as pheasants and partridges have. Others say that it is wanton cruelty to shoot or hunt, and that we kill animals from the farmyard only because their flesh is *necessary to our own existence*. PROVE THAT ! If you could, it is but the tyrant's plea, for we know that men can and do live without animal food, and, if their labour be not of an exhausting kind, live well too, and longer than those who eat it. It comes to this then, that we kill hogs and oxen because we *choose* to kill them, and we kill game for precisely the same reason. A third class of objectors, still resolved to eat flesh, take their stand on the ground that sportsmen send some game off wounded and leave them in a state of suffering. These forget the operations performed upon calves, pigs and sometimes on poultry. Only think of the separation of calves, pigs, and lambs at an early age, from their mothers ! Go, sentimental eaters of veal, sucking pig, and lamb, and hear the mournful lowings, whinings, and bleatings ; observe the anxious listen, the wistful look, and the dropping tears of the disconsolate dams—and then, while you have the carcasses of their young ones under your teeth, cry out—as soon as you can empty your mouths a little—against the cruelty of hunting and shooting.—*A Year's Residence in the United States*. By William Cobbett. (1818.)

HOSPITALITY.—I pray you, O excellent wife, not to cumber yourself and me to provide a rich dinner for this man or this woman who has alighted at our gate, nor a bed-chamber made ready at too great a cost. But let this stranger see, if he will, in your looks, in your accents and behaviour, your heart and earnestness, your thought and will, what he cannot buy at any price, at any village or city, and which he may well travel fifty miles and dine sparingly and sleep hard in order to behold. Certainly, let the board be spread and the bed be dressed for the traveller, but let the emphasis of hospitality be in these things. Honour to the house where they are simple to the verge of hardship, so that the intellect is awake, the soul worships truth and love, and that honour and courtesy flow into all deeds.—*Emerson*.

AN OLD WORTHY.—Mrs. Bower, an estimable Quakeress, who died some time ago in Chesterfield, and who left a legacy to the blind, had a relative whose memory is also worth keeping green. Years back this solitary gentleman—old “Sammy” Bower he was called—lived and worked as a watchmaker in his tiny, old-fashioned shop, with its half door and quaint dinted counter. The “Old Curiosity Shop” described by Charles Dickens was not more unique than the place where Samuel Bower earned his daily bread. Customers were scarce at times, but Samuel never complained. He was a Vegetarian, and a teetotaller, and did not need many luxuries. His riches consisted not in the abundance of his wealth, but in the fewness of his wants, and “Sammy,” who belonged to the Society of Friends, and used the “thee” and the “thou” in his conversation, lived a quiet, unobtrusive, righteous, and happy life. Deformed and crooked in body, “Sammy” had a straight, upright mind, and did much good in the narrow world in which he moved. There was grief in many a bosom when he died, and his name and worth will not be easily forgotten by those whom he befriended.—*Notes from the Crooked Steeple, by an Old Crow, in The Derbyshire Courier*.



IS BAKING POWDER INJURIOUS?—"If it be desired that the skin assume a yellow in preference to a healthy colour it can be acquired by the liberal use of hot bread and biscuit, raised with soda, saleratus, or baking powder. There are few things that will so visibly destroy a clear, pure complexion as the use of these teeth-annihilating and stomach-disorganising substances."—*Health Hints*, by Dr. Cowan.

GARIBALDI ON THE SLAUGHTER OF INNOCENT CREATURES.—"Animal food *may* be necessary to man, in part a carnivorous animal. Still the trade of the butcher is a horrid one, while the continual dabbling in the blood of dumb creatures, and cutting up their slaughtered carcasses, has something very repulsive in it. For our own part we would gladly give up eating animal food; and as years pass on, we become more and more averse to the destruction of these innocent creatures, and cannot endure to see a bird wounded, though formerly we delighted in the chase."—*The Rule of the Monk*, by Garibaldi.

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### Recipes.

NICE SANDWICHES can be made by cutting open *good large* figs and placing them between slices of bread or bread and butter.—J. N.

RICH SOUP.— $\frac{1}{2}$  pint split lentils, 2 oz. of Scotch barley (soaked all night) a little thyme, sage, mint, parsley and celery,  $\frac{1}{2}$  lb. onions, and 4 tablespoons of *tomatoes*; put all in *together* and boil 2 hours. N.B.—All soups are improved by the addition of *barley*.—X. Y. Z.

THE USE OF RIPE FRUIT.—I think we ought to try to introduce the custom of eating ripe (uncooked) fruit at dinner, and also at breakfast, and to that end we should get vegetarian restaurant keepers to provide it, either English, or American fruit in tins, also dates, figs, raisins, and almonds.—C. E. B.

SAVOURY PIE.—Plain cold omelet cut in small pieces; tapioca washed and steeped in water ten or fifteen minutes. Butter a pie-dish, spread a layer of tapioca on the bottom, then a layer of the omelet, and continue the layers of tapioca and omelet till the dish is nearly full; add seasoning and a few small pieces of butter; cover with a good crust, and bake. A few sliced potatoes may be added.—*Dundee Telegraph*.

RISsoles.—One teacup full of haricot beans put in soak all night, and stewed until quite tender; beat them up and mix with them an equal quantity of whole meal, bread crumbs and one egg; flavour with pot marjoram, parsley, mace, pepper and salt, make into rissoles and fry in olive oil. They are good either hot or cold; the latter are convenient to *diners from home*. Lentils may be treated similarly.—B.W.C.

BROWN GRAVY (REALLY GOOD).—Take half a pint whole Egyptian lentils, wash them and put them to soak over night; then boil them for three hours in about three pints of water, adding pepper and salt to taste, and a piece of butter the size of a walnut. When soft, mash the lentils through a wire sieve, and add Harvey's or Worcester sauce or mushroom catsup. This is a delicious and nourishing gravy for rissoles or forcemeat balls, &c.—M. J. GODSON.

NON-INTOXICATING WINE.—Place the fruit in a crock just covered with vinegar and leave it for three days; then wring it through a towel. Next pass the liquid twice through a flannel jelly-bag, and even thrice, should it appear to be imperfectly cleared. To  $2\frac{1}{2}$  pints of fruit put 8 lbs. of crystalized sugar. Boil the fluid, and continue it on the fire two minutes after it has come to a boil. Bottle and cork it when cold. The only fruit that does *not* keep with this process is the apple.—*Christian News*.



## ASSOCIATES.

- 918—Joseph Merryweather, Scarborough Road, Great Driffield, joiner.  
 919—Herbert Essex Smily, 15, Ritson Road, Dalston, E., commercial clerk.  
 920—Henry Collier, West Hill House, Lincoln, student.  
 921—Wm. H. Turner, 7, Cloumert Terrace, Cloumert Road, Peckham Rye, S.E., clerk tel., G.P.O.  
 922—John Salusbury, 41, Carrington Street, Liverpool, stationer.

## NOTICES AND CORRESPONDENCE.

"Alpha" can obtain Bragg's lentil biscuits through any chemist, in 1s. tins of not more than  $\frac{1}{2}$  lb.

CARD OF MEMBERSHIP or ASSOCIATESHIP free for two stamps. Please to state the number of enrolment.

"F. W. S." wishes to know where an easily digested and nutritious biscuit can be had, and at what cost per lb.?

"J. N." (Penrith), asks where he can purchase Castilian peas, also good wrinkle or marrow-fat pea, and good lentils as free as possible from sand?

LONDON.—Professor Mayor, we find, did not preside at the recent annual meeting of the London Dietetic Reform Society, as we stated last month.

MANCHESTER.—Social meeting (last this season) at 56, Peter Street, on Wednesday, 6th April. Tea at 6; 9d. each. "Vegetable Oils"—"Vegetarian Colonization"—"An Album."

VEGETARIAN SERVANTS.—A good friend of ours in Derbyshire tells us of his two girls, aged 14 and 15 last birthday, Vegetarians, and brought up to industrious habits, for whom he would be glad to hear of suitable places. Address, Thomas Hill, Monkey Park House, Pinxton, Alfreton.

WANTED, to complete sets, "D. R." for January, February, March, and May, 1880; January and March, 1879; January, June, September, 1878; January, May, August, September, 1877; February, March, and April, 1876, and December, 1875. Other copies or publications given in exchange.

"E. P." thinks that the charges made against Vegetarian restaurants in the "Echo" of February 24th are to a certain extent well grounded. The dishes generally consist of porridges, soups, and other articles of too soft or fluid a nature. Potatoes, e.g., are served up mashed. "Why not serve them up in the usual way and let us mash them with our teeth?"

BICYCLING.—F. W. Shearing wishes to correct his statement which appeared in "D. R." for March. "I commenced bicycling five years ago, &c.," should have read "I commenced bicycling ten years ago, the latter half of which I have been a Vegetarian." Bicycling apart, Mr. Shearing feels no little pride in having attained a five years' Vegetarian experience.

DON'T FORGET that our commodities are sold too dear. Why should the Society not advertise for tenders and announce the address of the tradesman offering the supplies the cheapest, the fact to be published in the "Dietetic Reformer?" [We do not lose sight of the fact, and our dealers will be glad to reduce prices as soon as they are better supported by the public.—Eds. "D. R."]

PORRIDGE PANS.—Messrs. Joseph and Jesse Siddons (Hill Top, West Bromwich) write: "Having read the article on OATMEAL PORRIDGE in February 'Dietetic Reformer' we notice you refer to pots for making same in on the glue-pot system. You may not be aware that we are makers of special pots for the purpose, of the description you refer to. We supply covers to the inside pan. We have an increasing demand for them, being, so far as we know, the only makers of them."

"J. J. C. V." suggests that we should ask you to publish a monthly

## VEGETARIAN MARKET REPORT.

	lbs.		lbs.
Wheat..... 45/- to 52/- per quarter,	63 to the bushel.	Peas, boilers 60/- per quarter,	63 to the bushel.
Maize, white 27/- do.	56 do.	Peas, split .. do.	do.
Maize, yellow 33/- do.	56 do.	Peas, blue .. do.	do.
Barley..... 34/- do.	56 do.	Haricot .... do.	do.
Oats..... 22/- to 29/- do.	42 do.	Rice ..... per cwt.	

MAIZE.—The Vegetarian Almanac for 1881 condemns Indian meal as unfit for human food, and terms living upon it "simply starvation of a slow and painful kind," while scientists and all Vegetarian writers I have read highly commend this grain as nutritious and even more fattening than wheat, inasmuch as it contains more oil, and hence, no doubt, induced many beginners to have extensively used "Indian meal or hominy," and probably with bad results, which may have caused some to revert to flesh diet. Somebody is certainly wrong, and such conflicting statements must damage our cause. I should be glad to see the matter cleared up. The Society's paper, "How to Begin," strongly advocates "maize," and of course circulates largely amongst beginners.—E. F. [Opinions differ widely. In countries where maize is of natural growth, it is undoubtedly an admirable food. It is quite another matter where it comes in as an "import"—and that not always of the finest quality or freshest condition—after a long storage in a ship's hold, at varying temperatures. But we never heard maize advocated in this country as an exclusive food—rather as one of the many foods which lend variety to our table. The above quoted objection apparently assumes its exclusive use, which cannot in this country be reasonably advised.—Eds. "D. R."]



"It would be interesting to the readers of the "D. R." to know the ages of the past Presidents and Vice-Presidents of the Society, also the causes of their death, &c."—E. P.

MAPPLEWELL, BARNSELY.—9th May—General Debate on Vegetarianism, at the Mutual Improvement Society, held in the Schoolroom of the Methodist Free Church, Spark Lane, 7-30 p.m.

PARIS.—A Vegetarian Society has been founded in Paris. It includes Professor Aderholdt, 26, Rue Poncelet, Ternes, Paris, and Dr. de Lambert, 95, Avenue de Villiers, Paris, among its adherents.

BICYCLING.—"Salopian," a rider of 12,000 miles, wishes to corroborate Mr. Shearing's statement in last month's "D. R." He says: "On two occasions I have ridden over a 100 miles within one day, over rough roads. My food has been mainly farinaceous. Before venturing on a lengthy tour, I usually train on a farinaceous diet, bread and oatmeal being the chief food. I do not, as is the case with many, suffer from excessive thirst or become overheated. I attribute this to my Vegetarian diet."

LONDON.—The annual May Conference of the Vegetarian Society, the arrangements for which have been kindly undertaken by the London Food Reform Society, will be held on Tuesday, 17th May, at the Memorial Hall, Farringdon Street, E.C., at 2 p.m. The Conference will meet in the Boardroom. At 5-30 there will be a Soiree at the Farringdon Restaurant, Farringdon Road, E.C. Tickets 2s. 6d. each. (It is important to mention that the number is strictly limited, and therefore that early application for them is necessary). Tickets can be had by post from Mr. F. P. Doremus, 30, Rochester Road, N.W. At 7 p.m. there will be a meeting in the library of the Memorial Hall. There will be a few reserved seats, 1s. each, the rest free. The Boardroom holds about 100 and the library 500. We hope to give fuller announcement next month.

### VEGETARIAN DINING ROOMS.\*

#### LONDON :

The Alpha Restaurant, 429, Oxford Street.  
The Food of Health Restaurant, Farringdon Road.  
The Garden Restaurant, 24, Jewin Street.  
The Reform Restaurant, 228, Kingsland Rd.  
The "Graham" Dining Rooms, 79, Chiswell Street, Finsbury Pavement.

#### MANCHESTER :

F. Smallman's Café Restaurant, 27, Old Millgate, and 3, Cateaton Street.  
Vegetarian Saloon, Pall Mall.  
Y.M.C.A. 56, Peter St. (Vegetarian Room).  
GLASGOW : J. Waddell's, 42, Argyle Street.  
LEICESTER : ————  
LIVERPOOL : 56, Old Hall Street.

### VEGETARIAN FOOD STORES.\*

BIRMINGHAM : J. Furze, 36, Digbeth.

CAMBRIDGE : The Arcade.

DERBY : Richard Binns, 19, Market Place.

GLASGOW : J. Callum, 58, Candleriggs.

HEYWOOD : J. Wild.

HORNCASTLE : W. Hall, 51, Queen Street.

LEEDS : F. W. Smith, 31, Meadow Lane.

LEICESTER : W. H. Henser's, 104½, Wellington Street.

LIVERPOOL : J. Canning, 9, Great George St.

„ W. H. Henser, Church Street.

MANCHESTER : F. Smallman's, The Exchange Arcade, St. Mary's Gate.

WEST HARTLEPOOL : W. Dunn, Bellevue.

### LOCAL ORGANISATIONS.\*

BARNARD CASTLE : Hon. Sec., Mr. J. Davis, Galgate

BELFAST VEGETARIAN SOCIETY : President, Rev. A. M. Morrison ; Hon. Treasurer, Mr. Thomas Strain ; Hon. Sec., Mr. Thos. Brennian.

BRISTOL—FOOD REFORM SOCIETY : Secretary, Mr. A. T. Parker, 47, Southville, Coronation Road.

BURNLEY (Nelson and District) : Hon. Sec., Mr. F. Hodgson, Brierfield.

CAMBRIDGE : President, Rev. Professor J. E. B. Mayor, St. John's ; Secretary, Mr. Charles Frank, Ferry Path, Chesterton Road.

DUNDEE FOOD REFORM SOCIETY meets on the first Thursday of each month in the "Imperial Temperance Hotel," Commercial Street, at 8 o'clock.

GLASGOW—SCOTTISH FOOD REFORM SOCIETY : Hon. Sec., Mr. Buchanan, 10, Carrington Street, W.

GREAT HORTON, BRADFORD : Hon. Sec., Mr. Joseph Wilson, Springville.

LEICESTER—DIETETIC REFORM SOCIETY : President, Mr. Richard Lawrence, High Street ; Secretary, Mr. L. A. Johnson.

LIVERPOOL : Hon. Sec., Mr. E. S. Hyatt, 53, Rossett Street, Rocky Lane.

LONDON FOOD REFORM SOCIETY holds discussions at the Franklin Hall, 30, Castle Street East, Oxford Street, W., on the first and third Thursday evenings in each month, at 8 p.m.

NEWCASTLE-ON-TYNE : President, Mr. Edw. Procter ; Secretaries, ————

OXFORD : Hon. Sec., Mr. H. C. C. Macleod, B.A., Balliol College.

WHALEY BRIDGE : Hon. Sec., Mr. Robert Jackson, Post Office.

\* Additions to these Lists, or corrections of them, will be welcomed.



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It will be ready for delivery by March 1st, and contains 36 pages in handsome wrapper for the low price of 1d., or in packets of 50, for distribution, 2s. 6d., carriage paid. An early application is requested, as the first edition of 10,000 is expected to be cleared out by March 14th.

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NOTE THE ADDRESS—

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**As Governess, or Assistant Housekeeper.**—A German lady, a Vegetarian (at present resident at St. Leonard's-on-Sea), wishes to meet with a situation in a Vegetarian family. Address, Miss "C. V.," care of Mr. Bailey Walker, 56, Peter Street, Manchester.



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PRICES, packed for rail, No. 2a, 13/6, and No. 4, 21/6.

LARGER SIZES—No. 5, mounted on Stand, and fitted with Fly-wheel, 32/6, and No. 6, ditto, ditto (very substantially fitted), 64/6.

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A palatable and HYGIENIC substitute for COFFEE. Specially manufactured from the root of the Taraxacum Dens-Leonis, and containing no admixture whatever.

**DIRECTIONS.**—Make like ordinary Coffee, using about a teaspoonful to a pint of boiling water. Add milk and sugar. N.B.—Plenty of hot milk added to the liquid Coffee, will make the delicious "Café au lait" (as procured in Paris) in perfection.

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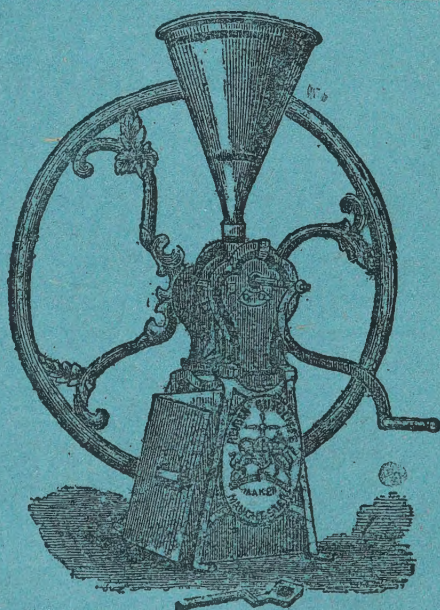
25s., 29s., 32s., 40s., 45s., and 48s.

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(Signed) JOHN THOMAS.



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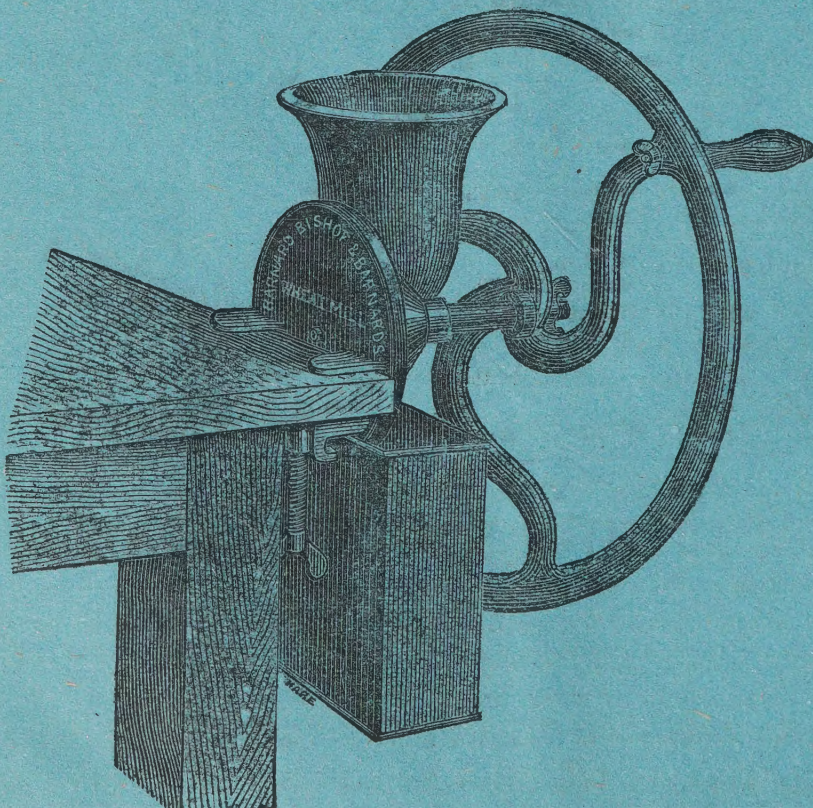
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